THE CHURCHMAN.

VOL. X.—No. 47. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 515.

PUBLISHED FOR THE PROPRIETORS, NEW-YORK, SATURDAY, JANUARY 30, 1841. BY JAMES A. SPARKS, 111 NASSAU-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

THE SUCCESSION OF PROTESTANT BISHOPS ASSERTED; OR, THE REGULARITY OF THE ORDINATIONS OF THE CHURCH OF ENGLAND JUSTIFIED.

CHAP. VII.

The Story of the Nag's Head Consecration, Examined.

Mr. Ward, after a romantic account of the shifts queen Elizabeth's first bishops were put to, to get themselves consecrated by Dr. Creagh, archbishop of Armagh, and a great deal more such stuff as this, which has no foundation either in history, nor indeed in common sense, proceeds to assert the old ridiculous baffled tale of the Nag's Head consecration. His words are these:

"Parker and his fellows being thus balked of their expectations, and now therefore out of all farther hopes or prospect of ever receiving consecration from the hands of any Catholic bishop, resolved to make the best of a bad market, and to content themselves with what sort of consecration they could have from the Protestant superintendents, who supplied the places of bishops in the days of king Edward VI. Hereupon, Parker applied himself to John Scory, one who had been ordained a priest truly in the Catholic Church, and turning over to Protestancy, had been by king Edward's appointment preferred to a bishopric, but without Episcopal consecration, by any known form. This Scory undertook the office, and consecrated Parker, and the rest, not by Catholic form, (for this was contrary to his principle,) nor by king Edward's form, (for this was by the queen designedly left remaining, unlawful, and unrestored, after queen Mary's repeal of it, as is said,) but by a new *extemporary* form of his own devising." Thus far the legend.

When men have lost all sense of shame, they are then capable of any crime, much greater if possible than that of a misrepresentation; this I fear was poor Mr. Ward's case; but it is a misfortune with him, in common with all others of the same temper, to want a good memory. In the 15th page, Barlow is made principal consecrator, but here in the 38th, Scory alone undertakes the office; how this can be reconciled, I know not, but I leave it to those who believe *transubstantiation*, to do it for me.

As to what he saith of Scory's not being consecrated, the reader must consult the first chapter, where he will find the matter of fact plainly proved, that he was; though very much to Mr. Ward's discredit, I own, whom you'll find there to be guilty of a very gross misrepresentation of an act of parliament, in denying that there was any form in being when bishop Scory was supposed to be consecrated.

Another very strange piece of history in this passage is, that Scory consecrated Parker and the rest, not by the Catholic form, nor by king Edward's, but by an *extempore* form of his own. Here is another instance of that talent, which seems to have been Mr. Ward's masterpiece. But there is a fatal instance in the case of bishop Bonner, that sets the advancers of this argument in a very wretched, contemptible light; and that is one of Bonner's pleas, to disqualify Horn as a proper minister of the oath of allegiance, which is this: that Horn being consecrated by king Edward's form, which form being abolished by queen Mary, and not being established in terms by the act of the 1st of Elizabeth, which established the Common Prayer; and consequently that Horn was no legal bishop of Winchester, and so no proper administrator of the oaths tendered to him by Horn or his chancellor.

Now this plea doth suppose Horn consecrated by these forms, otherwise the plea had been ridiculous; and according to the Nag's Head legend, Parker, Horn, and Jewel, and several others, were ordained together by Scory, at the same time, and in the same place; and therefore you see Mr. Ward is no changeling, when he saith, that Parker and the rest were consecrated by Scory, by a new extemporary form of his own devising.

The statute of the eighth of queen Elizabeth, farther shows the manifest untruth of the Romish emissary's assertions, that Scory consecrated Parker, and the rest, at the Nag's Head, by a form of his own devising. The words of the statute are, "That the queen had, by her supreme authority, at divers times from the beginning of her majesty's reign, caused divers and sundry grave and well learned men to be duly elected, made, and consecrated archbishops and bishops, of divers archbishoprics and bishoprics within this realm, and other her majesty's dominions and countries, according to such order and form, and with such ceremonies in and about their consecrations, as were allowed and set forth by the said acts, statutes, and orders annexed *to the said book of Common Prayer* before mentioned."

Now these words plainly refer to no other orders and ceremonies, but what are annexed to the Common Prayer; and I leave every body to judge what forms of ordination those were which were used from the beginning of that Queen's reign. By this you may easily guess what is become of bishop Scory's extempore form, at the Nag's Head, and even of the story of the Nag's Head itself.

As to what Mr. Ward says, of queen Elizabeth's not restoring king Edward's forms of ordination, till the eighth year of her reign; this you see is buried in the same grave with bishop Scory's form, and the Nag's Head legend; and he that will not be satisfied with the testimony of the lords and commons of England, in a matter of fact which happened in their own times, but will prefer the empty ridiculous surmises of those who can believe purgatory and transubstantiation, before such evidence; these, I say, must be abandoned, as past conviction; they must be looked upon as given up to the weak passions of their own minds, and no more to be regarded, in what they say, than a man would do the words of them who lodge in the best house in Moor-fields.

Mr. Ward farther proceeds in the history of the Nag's Head consecration, out of Dr. Champney's book of the vocation of ministers, whose words it seems are these: "At the Nag's Head tavern in Cheapside, by accorded appointment, met all those who were nominated for bishoprics, vacant either by death, as was that of Canterbury only, or by unjust deposition, as were all the rest. Thither came also the old bishop of Landaff, to make them bishops. Which thing being known to Dr. Bonner, bishop of London, then prisoner, he sent to the bishop of Landaff, forbidding him, under pain of excommunication, to exercise any such power within his diocese, as to order those men. Wherewith the old bishop being terrified, and otherwise also moved in his own conscience, refused to proceed in this action, alleging chiefly, for reason of his forbearance, his want of sight, as is said before. Which excuse they interpreting to be but an evasion, were much moved against the poor old man; and whereas hitherto they had used him with all courtesy and respect, they then turned their copy, and reviled him, and called him doating fool, and the like; some of them saying, this old fool thinks we cannot be bishops unless we be greased, to the disgrace as well of him, as to the Catholic manner of consecration. Being, notwithstanding, thus deceived in their expectation, and having no other means to come to their desire, they resolved to use Mr. Scory's help, who having borne the name of bishop in king Edward's time, was thought to have sufficient power to perform that office, especially in such a great necessity; he having cast off, together with his religious habit, (for he had been a religious man,) all scruple of conscience, willingly went about the matter, which he performed in this sort: having the Bible in his hand, and they all kneeling before him, he laid it upon every one of their heads or shoulders, saying, 'Take thou authority to preach the word of God sincerely,' and so they rose up bishops."

"This whole relation (says he) I myself had from the venerable priest, Mr. Thomas Bluet, a grave, learned, and prudent man, who has often assured me, that he had heard it from Mr. Neal, a man of great probity and learning, formerly professor of the Hebrew tongue, in the University of Oxford; and then, when that happened, belonged to the family of bishop Bonner, who sent him to the bishop of Landaff, to prohibit and charge him, under pain of excommunication, not to meddle in that sacrilegious consecration; and he said also, that the bishop ordered him to remain there to see what the matter would at last come to, and what would be its issue: so that he was an eye witness of all that happened in that matter. And of this relation, there are as many witnesses, as there are priests now living, who were prisoners for the faith, together with the said Mr. Bluet, in Wisbich Castle, in which place I also have heard the same from him."

Mr. Ward brings Christopher Sacrobosco, Fitz-Simons, and others, to assert this story; but as they have nothing more than what you find in this account, unless it be the testimony of old Stow, who Fitz-Simons says, "had diligently examined after all the circumstances of it," (though he durst not give the relation of it in his chronicles,) has testified the same thing; and therefore, for my reader's ease, I shall omit the rest, since all that they say, with respect to this matter, is comprehended in this account of Champney's.

The first thing observable in this account, is the place they choose for their consecration, which we find is the Nag's Head, in Cheapside. This appears, at first view, to be so like an old woman's gossipping story, that men of sense must needs reject it. For what need had they to be consecrated at a tavern, when all the churches in England, at that time, were at their command? Besides, if the consecration was to have been clandestine, they would never have chosen so public a place as a tavern for such a purpose; and we may suppose the bishop of Landaff, who was to have been their consecrator, had so much of the good Catholic remaining in him, as not to have been persuaded to perform such a ceremony in such a place.

The next thing is, that bishop Bonner should send his chaplain, Neal, to threaten the bishop of Landaff with excommunication, if he should offer to ordain within his diocese.

If we consider, that Bonner is supposed to be in prison at this juncture, and therefore consequently it is not probable, that a man in his circumstances should keep a chaplain, and that if he did, that the bishop of Landaff should be frightened by the threats of a man, who may reasonably be supposed to be almost in the lowest condition of life; for all men well know that the thunder of excommunication is of little force, when not armed with power, at least when it has for its object a person so complying with the times as the bishop of Landaff is described to be; and supposing all this, yet if we consider that the consecrator, and the persons to be consecrated, were not absolutely confined, either to the Nag's Head, or even to the diocese of London, if we must strain reason so far as to suppose that Bonner, in his then circumstances, had any power in that district, yet was not Lambeth chapel, or any other place not within that jurisdiction, near enough, to avoid any resentments of this nature that could be feared from him?

These are objections strong enough to destroy the credit of this part of the story, yet greater still remain; for by such an obstruction as this both Bonner and Neal too ran themselves into the guilt and penalties of a præmunire, established by a statute already referred to, in Henry the VIII's time, and established and confirmed by queen Elizabeth, before the time that this ridiculous story is supposed to be acted.—But we do not find that either Bonner or Neal were ever sued upon this statute, which nobody could suppose but that the persons offended would have readily put in execution, if this had been the case; and therefore we may safely conclude this to be one (among many more) of the Roman forgeries.

Another thing to be observed, is the manner of Scory's consecrating them, by laying the Bible upon their heads, or shoulders, saying, "Take thou authority to preach the word of God sincerely," and so they rose up bishops.

There is one circumstance in this very remarkable, and it is, that Scory should invent no other form than this, which only gives authority to preach the word of God, which authority they had before, by Popish ordination, as priests; whereas one would think, that he would either have used king Edward's form, which was that he himself was consecrated by; or else, if Scory must make a form of his own, he would have used one more to the purpose of Episcopal ordination than this is.

Another strange thing is, that Mr. Neal, who was the eyewitness of all this, could not distinguish whether the Bible was laid upon the head or shoulder, (for you see the legend leaves that uncertain,) it is wonderful that he should not strictly observe the only ceremony then used, especially, since he was commanded by his diocesan and lord to be there, to observe all things that were done, it is a sign that he was but a very careless spectator; and what is still more wonderful is, that Bonner himself, whom we must suppose fully informed of this matter, did not put this odd consecration into his plea, instead of that by king Edward's form; it had been much more to his purpose, if it had been matter of fact, for this would have effectually destroyed Horn's consecration, with respect to the legality of it, it being a very disputable point, to urge the illegality of the consecration because he was consecrated by king Edward's forms, especially because it was not founded upon matter of fact, if Horn was consecrated, as aforesaid, by Scory.

I have already observed, that sometimes, when these men are in the humor, they make Barlow the consecrator; but here they make Scory to be the man. What shall man say to such contradictions?

We are farther told, that this story was handed down by a Popish tradition, by one Bluet, and this Bluet had it from Neal, the eyewitness; but you see this eyewitness could have no other account of the only ceremony used at this consecration; but what was very uncertain, that it was either this ceremony or that, he could not tell which. A very proper witness indeed, to attest a matter of fact, especially when he was sent thither on purpose, to see and give an account of what was done. Besides, it is strange that he should not inform Bonner of this matter, who was the very person that sent him; if he had, Bonner would never have grounded his plea upon a falsehood, which was, that Horn was consecrated by king Edward's liturgy; whereas if this story be true, bishop Bonner's plea was false, and therefore either this Catholic bishop's veracity before a court of justice, when all this must have been fresh in memory, must be called in question, or else this Nag's Head relation must fall to the ground.

We are further told, that there are as many witnesses of this relation, as there were priests then living, who were prisoners with Bluet in Wisbich castle. I shall not inquire into their numbers now, but I shall only observe, that all terminates in the credibility of Neal, for he is said to have told it to Bluet, and he to all the rest. But you see what sort of a witness Neal was, who could not inform his own master, who sent him to know what was done; and therefore I rather conclude this to be an invention of about forty years afterwards, and that Neal knew nothing of this matter, as I shall prove in the next chapter.

Poor old Stow is brought in by head and shoulders, as another witness to this Nag's Head business. The syllogism runs thus: John Stow taketh no notice of archbishop Parker's consecration. But he does take notice of Cardinal Pool's consecration, therefore archbishop Parker was ordained, as aforesaid, at the Nag's Head. This, my reader will think, is very nicely concluded; but I beg leave to draw up one syllogism myself. John Stow takes no notice of the consecration of any archbishop from Augustine's time down to Cardinal Pool's; but he does take notice of Cardinal Pool's.—Therefore, there was never any archbishop in England besides Cardinal Pool.

I appeal to the reader, if my conclusion is not as fairly drawn as his, from John Stow's silence; and I further appeal to the readers of his book, whether I have done him any injustice in the first syllogism, which I have drawn up for him, and whether it contains not the whole of his argument.

Raphael Hollingshed's silence is made another evidence of the Nag's Head consecration. But then his silence proves more than Stow's doth, for he taketh no notice even of Cardinal Pool's consecration, so that if this be a proof, it proves too much, even that we never had any archbishop consecrated.

But the truth is, Stow and Hollingshed, and other civil historians, have little regarded consecrations, and such other particular parts of ecclesiastical history. And when they do say any thing of Church affairs, it is only something general, and which has some dependence upon civil transactions; and therefore, he that draws such conclusions from such premises, must have a very strong inclination to defend a cause at any rate.

We are further told out of the author of "The Nullity of the Protestant Clergy of England," that one father Faircloth being showed the public registers by archbishop Abbot, told the archbishop, "that his father was a Protestant and kept a shop in Cheapside, and that he assured him that he was present at Parker's and the first Protestant bishop's consecration at the Nag's Head in Cheapside."

I presume in a hundred years more, we shall have more evidences of the same nature brought against us, for here is a new witness brought. At first Neal was the man, and the only man of that party, as far as I can find, that was present; I suppose we shall have affidavits of the presence of other witnesses, printed upon us ere it be long. The testimonies of Rome are endless, and no doubt of it they are as infallible in these as they are in their other determinations in controversy.

But the true history of this matter is this: Fitzherbet, in a book of his published about the year 1614, desired that some learned men of the Roman Catholic party might have the perusal of our public registers, in order to be satisfied of their being authentic. This request was soon complied with, and some Romish priests then in prison, Faircloth being one, were sent for, and had the full perusal of those records, in the presence of several of our bishops, viz., the bishops of London, Durham, Ely, Bath and Wells, Lincoln, and Rochester. For these are men not to be trusted alone with such things, because they are as great enemies to true records, as they are friends to those that are false, and probably without such caution and care as was then used, they would have defaced them. I say they had a liberty to peruse them as much as they pleased, and owned themselves satisfied of their being authentic, which thing the archbishop desired them to signify by a letter to father Fitzherbert, who was the man that caused this examination.—If they afterwards repented of this conviction, that is a case of conscience to be reconciled by some Roman casuist, who will tell you very gravely, without blushing, that to tell a lie, to advance the Catholic religion, *alias* the religion of Rome, is a duty, and no sin.

But as to the business in hand; there was not a word then spoken by Faircloth, of his father's being present at the Nag's Head consecration; nor did Champney, who at that time raised some objections against this examination, say a word of any such passage, between Faircloth and the archbishop, which no doubt of it he would have done if there had been any truth in it; for he could say nothing so much to his purpose as this is. This was a story afterwards invented by the author of the "Nullity of the Protestant Clergy," when Mr. Mason was dead, who was acquainted with this affair, and gives us an history of it.

CHARGE OF THE MOST REV. THE ARCHBISHOP OF CANTERBURY, DELIVERED BY HIS GRACE IN THE CHURCH OF ALL SAINTS, CANTERBURY, ON WEDNESDAY THE 30th SEPTEMBER, 1840.

(Concluded.)

Before I conclude, I may be allowed to offer a few observations of the highest importance not only to the ministers, but to every member of the Church. It is evident beyond contradiction, that unity of purpose and action is conducive to the efficiency of all associations, and that their power is weakened by division. And this is particularly true of the Church—a society divine in its institution, forming one body, directed by one head, having one hope, and acknowledging one LORD, one faith, one baptism, and one GOD and Father of all. Separation, contention and strife are directly at variance with the primary notion of a Catholic Church, established on principles which imply the co-operation and mutual sympathy of all its members. To these fruitful sources of evil we may trace a great part of the calamities which we have to lament in the present day. If the ministrations of the Church are insufficient at home and abroad—if her places of worship are threatened with ruin for want of repair—if schemes have been madly proposed, excluding religious instruction from the schools of the poor—the cause may be found in the acrimonious discord which would sacrifice the spiritual interests of the people to the jealousy of rival sects. Among the immediate consequences of schism is the dissemination of errors, destructive to faith and virtue.—The evils of dissent are not fully appreciated by those who look only to the respectable ministers of orthodox congregations of dissenters. The name is applied to doctrines and practices of a very different kind; and while it frequently belongs to many pious and good men, it serves to cover the wildest fanaticism and the grossest corruptions of morality. In the present state of things, the best we can hope, perhaps, to obtain is, to draw back such members as are willing to listen to our arguments, to keep peace, and promote the establishment of unity among those who look up to the Church as their common mother. Considering the liberal opinion, on even essential points allowed within the pale of our establishment, we may surely adhere to our persuasions without impeaching the motives of others who differs from us, and we may unite forbearance and tenderness with zeal, in the pursuit of truth. I would it were possible to extend this great principle of unity to all the Churches in Christendom! The dissensions which separated the churches in the East and the West, and the corruptions and tyranny which drove the Protestants from the communion of Rome, have been most injurious to the Catholic Church. Reconciliation would indeed be desirable; but reunion with Rome has been rendered impossible by the sinister policy of the Council of Trent, which, dreading the result of discussions on many disputed points, made no scruple of multiplying articles of faith, which, however erroneous, can never be renounced by their Church till she abandon her pretensions to infallibility. Yet, I am not without hope that a cordial union may, in time, be established among all Protestant Churches. Nor do I think it impossible that a gradual admission of light in the East may improve the condition of those ancient Churches which have groaned so long under the oppression of infidels—may induce them to try their belief by the standard of the Scriptures, and dispose them to friendly communications with our own Church. But, while we are deeply impressed with the importance of these objects, and are anxious to assist in promoting them, we can never lose sight of our primary and immediate concern—the care of our own flocks.

An extraordinary quantity of matter relating to the general interests of the Church has left me little time for adverting to the details which form a great part of the clergyman's duty, and affect the efficiency of his ministrations. I must, therefore, confine my observations to a few points.

The attention of the clergy has been of late more carefully turned to the subject (extracts upon which I will now read) of respect to the Liturgy and offices of the Church, and that laudable regard for order and law which cannot fail to be useful if connected with sound judgment. The impropriety of performing offices at private houses which are appointed to be publicly used, is now universally admitted; and I trust we shall speedily see the discontinuance of practices so irregular. But some allowance may fairly be made; as bodily infirmity, and perhaps even inveterate prejudice or mental weakness, may have been the occasion of some of them.

In correcting irregularities of long standing, much direction is requisite, and in cases where argument is ineffectual, the ultimate objects will be, sometimes, more surely obtained by temporary indulgence than by insisting on immediate compliance with the rule.

In the celebration of solemn services, the introduction of novelties is much to be deprecated, and even the revival of usages which, having grown obsolete, have the appearance of novelties to the ignorant. may occasion disaffection, dissension, and controversy. In cases of this nature it may be better to forego even the advantages of change, and wait on the Diocesan for authority, than to open fresh sources for misapprehension or strife by singularity.

There is one point, however, of no little importance, in which material benefit would accrue to the public by a strict observance of the Rubric, which prescribes the quantity of service required in the Church. Full compliance with its injunctions with regard to the use of the Liturgy on week day, is, of course, not to be expected in all places. But it is greatly to be regretted that its regulations were ever dispensed with in respect to the complement of duty on the LORD's day. I am fully aware that this departure from law—this infringement on the rights of the parishioners, was originally occasioned by necessity; but I am equally certain that it has become an abuse which ought not to be tolerated when that necessity has ceased to exist. The omission of one of the services deprives many parishioners of the use of the Church, and furnishes others with excuses for themselves staying away. It consigns the thoughtless and indolent to idleness for at least one portion of the Sabbath, and sends the religious to strange places of worship, with the risk of eventually detaching them from the Church. On the sense of the law on this subject, as expressed by recent enactments, I say nothing; but I leave it to the judgment of those who, without cogent necessity, omit the Morning or Evening Service, whether they are duly conforming to the law of the Church, or fulfilling the obligations of their office. I would even suggest that in the places where both services were performed, with only a single sermon, the advantage to the parish would be great if encouragement to attendance were held out by an additional discourse or catechetical lecture, or short exposition of Scripture. Ministers of our Church can never forget that they are ministers of the LORD, to teach his people—shepherds of his flock, to guide and feed them—stewards of his household, to dispense to their fellow servants the bread of life; and in order to qualify them for the duties belonging to these several characters, they have the promise of his continual presence and the assistance of his Holy Spirit. Thus appointed and furnished with power, they are subject to awful responsibility, and would entirely mistake the nature and end of their office if they measured their duty by compulsory regulations of law, or relaxed their exertions while any thing remained to be done for the edification of their flocks.

Let it not be supposed that any reproach is intended in these observations. I have great reasons to be satisfied with the spirit that prevails in the diocese, and the general conduct of the clergy. In their concern for the interest of the Church, in their readiness to promote education at home, and missions abroad, and in the general care of their parishes, they have given an unequivocal pledge of continued exertion in the prosecution of their several objects.

From the time when I was called to the station which gives me the right of addressing you, I have had the gratification of seeing a gradual diminution of non residence, an increase of ministers, and the duties performed by them, and the building and enlargement of churches and chapels, and the erection of glebe houses in places where there was no fit habitation for a clergyman: and I look forward, not without reason, I trust, to the time when this Metropolitan diocese will exhibit a pattern to the rest of the kingdom, as near approaching perfection as can be expected from human infirmity.

I take this opportunity of mentioning that measures recommended by the Commissioners, and sanctioned by the Legislature, will give to the diocese a second Archdeaconry, with ample endowment, and thus distribute the burden which must press heavily on any individual, however zealous and active; and this reminds me of the obligations I am under to the Archdeacon of this diocese, for the effective assistance which I have on all occasions received from him in the care and superintendence of the diocese. Nor can I conclude, without expressing my thanks to the Deans of the several Rural Deaneries, for their gratuitous discharge of the office which they have undertaken at my particular request. Their authority, which has hitherto rested on the voluntary acquiescence of the clergy, will in future have the sanction of law; and though, to my great regret, no means have been found for remunerating their labors, or even repaying their expenses, I confide in their kindness to their Diocesan, and their attachment to the Church, for a continuance of services which I can pronounce from experience to be highly useful.

Relying with confidence on your co-operation in all works of piety and charity, and requesting the benefit of your prayers, I now humbly commend you to the guidance of that good Spirit who alone can give the will and ability to obey the commandments of the LORD, whose servants we are, and whose blessings can alone give the desired effect to our labors.

COMMUNICATIONS.

For the Churchman.

St. Clement's Church, that beloved sanctuary of our lamented pastor, the late Rev. Dr. Bayard, was on the last Sabbath morn filled with hearts whose feelings responded to the impressive, affecting address of our beloved Bishop, delineating in the beautiful language of truth, the virtues of his departed friend. How sweetly and justly did he portray his excellency of character; his firm, devoted and untiring fulfilment of his various duties; those amiable traits that mark the perfect man, that shone so brilliant in all his actions; that oft has solaced the troubled, desponding bosom, and raised the drooping soul to hope and consolation; that secured him that inward peace and heavenly anticipation, which ever directed his steps onward to his home in brighter realms—far beyond this perishable scene!

The intense feeling of the Bishop was visible in his fine countenance, when he reverted to those blissful days of their youth, when the indissoluble bonds of early affection united their brotherly love; and in after life, when that bud of affection was ripened into lasting, cemented friendship, which terminated only with life, but will be renewed in that blessed heaven of eternal rest, where a merciful, compassionate GOD is behind a frowning providence.

Never shall I forget the solemn service of that Sabbath. A gleam, I trust, of its remembered light, will brighten my pathway, till all in this world of sorrow closes my earthly career. I could have lingered in that long-loved Church until the dim twilight cast a still more melancholy gloom of sadness. Those mournful emblems of sorrow to departed worth, struck the heart with an appalling sensation of grief, and told in [illegible] silence, "we ne'er shall see him more!" The earth has received him, but his soul is with glorified spirits! There is a sweet though mournful solace in the reflection, that the dark abode that now encloses his loved remains, is the bright portal to eternal life, where he will meet the blessed salutation,—"Well done, thou good and faithful servant," receive the reward of thy useful, well spent life, an "imperishable crown." He ever sought opportunities of doing good: to perform his Maker's will was the delight of his soul; his buoyant spirit seemed ever soaring in the regions of peace. Heaven was his watchword, and his energetic mind was ever ready to obey the mandates of his Saviour. The innocence of childhood was particularly interesting to his gentle nature—the native tenderness of his disposition won their pure affections. His little Sunday scholars loved to press around him to catch his approving smile, blended with the sweet look of parental warmth; those precious eyes that were so oft directed (suffused with tears) to the throne of grace, supplicating his gracious guidance on their inexperienced heads, will never more beam with a look of love on their youthful faces.

In his voyage to Europe, there were several little children on board. His affectionate heart turned with angelic love towards them; he taught them their Catechism, and talked to them of that blessed Saviour who is ever a guardian to the good: and in so doing he realized happiness, though severed from his dearest earthly ties; from that loved home, where, after the duties and toils of the day, he received the sweet greetings of affection. No more will that once happy circle be blessed with the presence of that beloved protector. How sad the change! that vacant seat where oft his wearied frame rested, will never again receive the beloved occupant! his soul is translated to the mansions of the blest, where he may now act as a ministering angel, to influence the hearts of his beloved ones.

The last afternoon our ever-lamented and loved pastor performed service, the evening was tempestuous; the peals of thunder and the vivid lightning made the heart tremble; that blessed man of GOD walked from aisle to aisle to press for the the last time the hands of those for whom he had just implored the Almighty's protection. Never shall I forget his heaven-like manner. He sang for the last time in his own loved Church, that beautiful hymn, "As when the weary traveller gains"—his overflowing heart could scarce give utterance to his words.—Truly can I say, the most endearing reminiscences of my life are connected with the beloved, the never-forgotten name of Bayard: when hope promised fairest, I saw one after one summoned to eternity! My heart sunk as if not a gleam of comfort could ever shed its radiance on my desolate heart. But, God be thanked! that blessed messenger of the Lord, in the language of heavenly consolation, poured into my heart the balm of consolation, and fixed my downcast soul on that merciful GOD I had so long neglected; and with a penitent acknowledgment, in sadness owned the chastisement just. Ever may his admonitions be treasured in our bosoms; he not only instructed us in those sacred lessons, but he enforced them with the far holier and impressive eloquence of an exemplary, spotless life. May his virtues be ever alive in our best thoughts; may they prove a powerful incentive to the fulfilment of our duty! In his personal intercourse, there was a sweetness and openness of manner that spoke the sincerity of his heart. Any little attention he appreciated far beyond its value. The noble philanthropy of his disposition was evinced in all his actions. May we cherish the sweet memorial of his brief days, and ofttimes drop a tear of fond affection to his departed worth; and solace our bereaved hearts with a hope of a reunion when life's devious course shall end! May I depart in peace, and may my last end be like his! When all in this world is receding, with my expiring breath will I bless the long-loved and gratefully remembered name of "Bayard."

A MEMBER OF ST. CLEMENT'S CHURCH.
January 7th, 1841.

For the Churchman.

GREGORY NAZIANZEN, THE THEOLOGIAN.

A contribution to the Ecclesiastical History of the Fourth Century, from the German of DR. CHARLES ULLMAN, *Prof. Extr. of Theology at Heidelberg.*

(Now preparing for the Press.)

The following review of this work, chiefly compiled from the author's own remarks, may furnish an idea of its general character and design:

DR. ULLMAN has adopted for his motto the significant words of the father whose biography he is writing: "Practice is the forward step of knowledge."* He assigns as a reason not only that he is convinced, with the author of the admirable epistle to Diognetus, that "there is no real life without knowledge, and no certain knowledge without true life,"† but also because this very idea forms a prominent point from which this biography must be viewed.

Religion and Theology, says the author, rest entirely on the reciprocal operation of sound knowledge and a realization of it in the life.—Truth can operate with effect only when clearly perceived and impressively addressed. Only such a living impression can be productive.—The remark applies to every kind of knowledge, and is in fact the only solid course, whether the subjects refer to the physical or the moral world. As in the former, a competent perception is attained only when the object has been duly examined by the outward sense, so, in the latter, that alone can be brought to a lively perception which has become a living fact in our own minds. All Christianity itself, is, and must ever remain, a mere history, not materially differing from any other history, if it do not pass over to constitute the living principle, the blood and marrow of religion.

Hence it is, that those have, at all times, been the great masters in theology, whose pure knowledge was based on the energy of an external life, and of whom it could be said, what Eusebius says of Origen, "as his words, so his life; and as his life, so his words." In this view it is particularly that, notwithstanding imperfections discoverable in them, the more important fathers of the ancient Church may be pronounced great theologians. Their knowledge was practical. It proceeded from the life, and was directed to the life again, as object. They stood with all their thoughts, efforts and actions, in the midst of a Christianity, not every where, it is true, clearly apprehended, and hence, not in all respects the standard for ours, but which furnishes examples well deserving our admiration.

They consecrated their lives to Christianity; to it, they sacrificed their enjoyments; for its sake, they denied themselves not only allowable comforts, but even the necessaries of life. And if we are bound to esteem every one who gives up his joys and gratifications to his better convictions; if on this account, we cheerfully pay a debt of honor to those of modern date, why should we deny it to those who sacrificed so much for the same blessing prized as inestimable by ourselves!

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* Πραξις επιβασις θεωριας.

† This epistle is usually ascribed to Justin Martyr, but seems to belong to some other Christian of the first centuries. The words are, ουδε γαρ ζωη ανευ γνωσεως, ουδε γνωσις ασφαλης ανευ ζωης αληθους.

It might, perhaps, be an easy task to point at defects in the fathers; to expose a sentiment or principle, incorrect in many, and it requires but little skill to ridicule them—but when we realize what those men were, even prejudice might confess that there is nothing in them to flatter the corruption of man.

Many a fault may be discovered in Origen, Chrysostom, Theodoret, Augustine, (even after his conversion.) Their faults lie plainly before us, and need not be concealed or palliated; but as little should impartial history neglect, much less thrust in the shade, those pure and elevated features in them which both gratify and improve the mind. Impartial history has ventured to do justice to the emperor Julian—why should it be denied to the fathers? As men, they were as little exempt from defects as the best of our modern worthies, but as much deserve our veneration as the men of every age distinguished by qualities of mind and heart.

With this historical honesty the author declares he undertook the biography of Gregory Nazianzen, a father who, whether we consider his life or opinions, may be pronounced one of the most prominent and influential of the fourth century. It is his principal object to give a picture of the man *as he was*, a true and lively portrait, formed of the noble and lovely as well as the less engaging features of character historically known. The essential requisites of such a picture are *truth* and *life*. As to the former, the author shows that it was his aim neither to suppress by silence, nor to raise to undue elevation, any particulars. He professes to give no false coloring or undeserved praise, to subserve the purposes of no philosophical or theological system. It was not his object to *make* the history, but to give and state as it was found. At the same time, though as biographer he does not profess to admit the influence of any particular system to bias him, he may still, as theologian, contemplate historical facts in a religious light.

As to the other point, whether there be *life* in the picture, the author submits to the impartial judgment of those who can estimate the difficulties where even talent and historical tact acquired by long experience may fail. The object here is to present a book that may be read with pleasure and profit, and which furnishes as authentic information as could be obtained. In this view it will be found useful even to one who might employ the materials with a more masterly hand. With this object, also, the author could not but admit many particulars necessary to render the biography in a certain sense complete, especially as he was desirous to make the work useful, even to those who by profession are engaged in the study of the fathers.

That the work is drawn from original sources, may be easily seen by competent judges. At the same time he has not hesitated to avail himself of the labors of others. Tillemont, Le Clerc, Schroekh, Baronius, Clemencet, have been referred to occasionally, whether for confirmation or refutation. Tillemont is most complete in his materials, but too profuse; and the mass of particulars which he presents, destroys the impression of a whole. Tillemont seems also to have been restrained, at times, from the exercise of rigid criticism, from an apprehension grounded on motives of unfeigned piety.

More critical and unreserved is Le Clerc, but also less accurate in particulars, less studious to give sufficient prominence to whatever excellence may appear through the distorted phenomena of the times, and too sceptical and suspicious where Tillemont is credulous and confident.

Schroekh, as every where else, is also here, deliberate, impartial, and solid; but as was unavoidable in the extent of his work, furnishes little that is peculiar, and has not sufficiently wrought the materials of Tillemont. Less erudite and still less impartial than the biography of Tillemont, is that of Baronius, in the Actæ Sanctorum, although it evinces much acquaintance with the works of Gregory. The same remark applies in a still greater degree to the biographical sketches prefixed to the Benedictine edition of Gregory's works. They contain very useful researches, but do not form a whole. A very full biography, by Hermant, was not at the author's command.

These remarks on his predecessors are not intended to insinuate that his own work is perfect. Aware that it is more easy to detect and censure than to avoid what is faulty, he only asks that candid expression of opinion that may deserve his attention, and closes his preface with these remarks:

"The doctrine which Gregory summoned all his powers to defend, may appear to many not important, and to some even objectionable. But even they who in doctrine differ from him, cannot but acknowledge the energetic courage and self-elevated activity with which he contended for his convictions, and they who have no solid convictions for which they could make any sacrifices, may at least pronounce the man happy who has them. Still no one, whatever be his theological views, can fail to venerate Gregory as the unwavering friend of practical Christianity. For though defending a doctrine which, to some, might appear devoid of practical interest, it was still his unremitted aim to lead the hearer from the theory to the practice, from unreasonable disputation to action and life, as the all-important preliminary to a living realization of Christianity. Regarded in this light, the contemplation of such men as Gregory, Chrysostom, and others of the same class, is useful also for our own times. They were animated with the living spirit of practical religion. That very Christianity which in those discordant times of party rage and dogmatical conflict was then the preserving and purifying salt, is still (alas, for our own times!) the binding and preserving medium to give unity to the Church of GOD. True holiness is indeed inseparable from a just perception of the distinctive tenets of Christianity: but practical views, it must be confessed by all, present the most numerous and tangible points of union for the divided theology of our day. And these points of union it would seem a duty to select and hold forth, instead of cherishing the spirit to give a sharper edge to our numerous antitheses, by a constant exhibition of the dividing marks."

Dr. Ullman adds the following epiphonema:

"May that theology never want friends, which, without taking from or adding to, constantly aims at a faithful and full exhibition of pure Biblical Christianity, in all its historical truth and sublime spirituality, in its clearness and its depth, in its simplicity and power; that theology which treats religion not partially, whether as a mere matter of intellect and speculation, or of mere feeling; but as a matter of the whole inner man in harmony with his thoughts, feelings and will, which combines philosophical culture with historical research, reverence for what is holy with a love to the Gospel and its divine author, and an unfettered use of all the means to promote it. To attain this noble Christian science, this theology, and to further it to the utmost, in every sphere of duty allotted him by providence, the author declares to be the highest problem of present existence, and the greatest blessing that demands his gratitude.

C. F. C.

For the Churchman.

ANOTHER "REMARKABLE SYLLOGISM."

Mr. Editor,—I see that a writer in the Catholic Herald has made a parody on my former communication,* by erasing the word *Methodists* wherever it occurs, and putting the Church (under the name of Episcopalians) in its place. I call the performance a parody, because it is no more than a jingle on words: taking for granted that the Church is to the Romanists as the Methodists are to the Church.

I need not stoop to act on the defensive against a schismastic; but as the Romanist has wantonly thrown himself in the way of the experiment, I may properly enough show him that as his brother secretary needs to be reined in and cut short, so he in turn needs to be considerably unwarped and stretched, before his size can be adjusted to the dimensions and limits of Catholicity.

The XIXth article of the Church shall again be the basis of my operation. The Methodists owned it to be a just definition of the Church of CHRIST, took for granted that it fitted their measure, and called their assumption a syllogism; and now the Romanists, by a like admission and assumption, have virtually made another syllogism equally remarkable.

I am free to confess that I do not bow to the XXXIX articles (though I hold them in reverend estimation) with the same submission as to the Nicene Creed, and the Liturgy in general, which express the sense of the Catholic Church. But as I have no idea that the framers of these articles were either so weak or so wicked as to make a definition of the Church which would be suicidal to themselves, and suit the purposes of Romanists and Methodists, I do not hesitate to stand by the article in which the definition is found.

I quote the article so far as the occasion requires;

"The visible Church is a congregation of faithful men, in the which the pure word of GOD is preached, and the sacraments duly administered in all things that of necessity are requisite to the same;"

And as the Romanists have tacitly owned the definition, and fairly challenged the experiment, I propose to put *Romanists* in place of *The visible Church of Christ*, and see how well they can fill up the adequate measure and definition of THE CHURCH OF CHRIST.

To begin:

"The Romanists *are a congregation of faithful men*," &c. Faithful to whom? Not to CHRIST, in the persons of his lawful representatives whom they found in this country when they came hither, but to a bishop in Italy. Or having the faith of whom? Not the pure faith of CHRIST, as set forth in the creeds and attested by the consent of the Catholic Church, but the doctrines prescribed by the Council of Trent; a council whose decrees are worthy of deference, as expressing the sense of a portion of the Western Church, but not worthy to be either delivered or received under anathema, from the known historical fact that they do not, by a great deal, express the sense of the Catholic Church.

"*In which the pure word of* GOD," &c. The *pure* word of GOD is not to be found among those who have violated the unity of the Church in these United States by erecting a schismatical altar, and who have corrupted the faith by adding to it, under anathema, the decrees of a modern Roman Synod, which the Catholic Church has never acknowledged.

"*Is preached*," &c. Christian preaching is the office of CHRIST's ambassadors, and the Word of GOD is not properly said to be preached among those whom CHRIST has not duly commissioned for the purpose. The commission of CHRIST is vitiated in its exercise by unauthorized additions to the faith, and annulled by schism, during its connexion with the same. The Romanist preachers, leaving the faith of CHRIST as declared and attested by ancient universal councils and Catholic consent, and vowing implicit obedience to the novel decrees imposed, under anathema, by the Synod of Trent, are led, like all false prophets, "to bless those whom GOD hath not blessed, and to curse those whom GOD hath not cursed."—Moreover, from the year 1570, when Pius V. issued his bull of excommunication against Elizabeth, of England, absolving her subjects from their allegiance, the Romanists of England and Ireland (by whom this country has been chiefly stocked) have put themselves in schism by adhering to an Italian bishop, in direct and avowed opposition to the lawful bishops of the countries in which they lived, whose consent was necessary to invest him with spiritual jurisdiction. Their preaching, therefore, considered as a legitimate ordinance of CHRIST, is vitiated and annulled. The Word of GOD may be expounded among the Romanists of this country according to the canon of the bishop of Rome, but that it is preached among them by CHRIST's lawful ambassadors is yet to be proved.

"*And the Sacraments*," &c. Bread and wine are necessary to the sacrament of the Eucharist, being made and declared so by our LORD himself. The Council of Trent (Sess. xiii. Can. 2) declare that the substance of bread and wine does not remain in the Eucharist, but only the appearance of them. The Romanists, therefore, by their own showing, have no real, but only an apparent sacrament of the Eucharist.

"*Duly administered*." The sacrament of the Eucharist is not duly administered to the laity, while they are robbed of the cup. None of the sacraments of the Catholic Church are duly administered among those who worship at a schismatical altar and vow obedience to a foreign bishop whose spiritual jurisdiction is not acknowledged by the Church to which their allegiance is due.

"*According to Christ's ordinance*." How can the superstructure be according to CHRIST's ordinance, when the palpable violation of the Canons of the Church Catholic on the part of the priests who apostatized from the Church of England in the reign of Elizabeth, lies at the foundation?

"*In all things of necessity requisite to the same*." With what face can it be pretended that the sacrament of the Eucharist is administered in all things of necessity requisite to the same, among those who deny the *reality* of the whole, and give the people only *half* of the *appearance* which they allow to remain?

I wish not, Mr. Editor, to enter into any extended argument with the Romanists; but I do wish to keep before the minds of all honest inquirers, the FACT that the Council of Trent is not the representative of the Catholic Church; and the equally notorious FACTS that the Romanists of Great Britain *separated* from the Church of that country at a time when she professed (as she had ever done) the faith of CHRIST as set forth and defined by all the general councils of the Catholic Church, ever afterwards lived in a state of schism in those countries, and on their arrival in this country erected, in violation of all Catholic principles, a rival altar in opposition to bishops validly consecrated and lawfully preaching the "ONE FAITH" of CHRIST as attested by the consent of the Catholic Church. There is therefore in this case no need of argument with the Romanists about the abstruse dogmas of *their* faith, since these facts effectually quash their pretence to represent the Catholic Church in this country, either in doctrine or ministry.

Every honest man must see, that to abide by the decrees of a modern and provincial synod as THE FAITH OF CHRIST, and so necessary to salvation; and to follow apostate priests instead of the lawful bishops of the Church, duly convened in convocation, is not the way to preserve the unity of CHRIST. [The XXXIX articles, it is true, are the decries of a modern and provincial synod, but they are not delivered or received under anathema as the faith of CHRIST; and are therefore not productive of schism, since neither the reception or rejection of them is made essential to Catholic unity.]

The Romanists cannot stand by the doctrine which in this country they plausibly avow,† that the Church is "only" and "merely" the INFALLIBLE WITNESS to the faith of the first century. For the bishops assembled at Trent did not pretend, like those assembled in the primitive Council of Nice, *merely* to bear *testimony* to the FACT of what had been the faith from the beginning; but they *also* undertook to discuss, by the light of reason and Scripture, new and abstruse questions of theology, to pass on them a final and authoritative *judgment*, and to *add* that *judgment* of their own to the faith of the ancient Church. There is, therefore, no other ground for the Romanists than that to which, when pushed, they are compelled to resort, that the Church is *not* "merely" and "only" the Infallible Witness to the One Faith; but that that portion of the Church, which owns obedience to the bishop of Rome, is *also* the INFALLIBLE JUDGE in controversies of faith.—To the *testimony* of the Council of Nice, composed of bishops representing the whole of the Catholic Church, and distant but two or three links from the apostles, I am compelled to bow by the laws which regulate belief in the common transactions of life; the testimony is *infallible*, and such as can never be impeached or diminished while the Nicene Creed is extant. To the *decisions* of the Council of Trent, composed of bishops representing only a fraction of the Catholic Church, and separated from the apostles by an interval of 1500 years, I am bound to pay no more than a respectful deference. I am bound to receive them (and I do receive them) with profound respect, as *fallible decisions* which may be reversed; and not to submit to them as *infallible testimony* which can never be impeached or diminished.

The Romanists are right in their principle to receive and obey the faith of the Catholic Church; to own those whom she owns, and to anathematize those whom she anathematizes; but they are wrong in the application of their principle which leads them to seek the faith of CHRIST in the decrees of a council which represents only a fraction of the modern Catholic Church, instead of those ancient and venerable symbols which express the sense of the whole Catholic Church, from the beginning: and however a merciful judge may pity and forgive their errors and accept from them their sincere intention of unity, instead of its practice, it behoves them nevertheless to look well to the foundation on which they stand, and to beware of ascribing their human additions to the faith of CHRIST, and their violations of unity to the blessed Spirit of GOD. That the enlightened members of the Church of Rome in this country, may learn to view this subject in the light of impartial truth, and be brought back to the unity of the Catholic Church, is the Christian's

HOPE.

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* See Churchman of January 2d.

† "The Church is but the depository of the truth. To her have been committed, by the Redeemer, the articles of faith which all her children are bound to believe. She cannot explode any; she cannot add new ones. She can only bear testimony from age to age, of the truths which have been committed to her care. She can merely testify with *infallible certainty* to the nineteenth century, what was the faith of the FIRST."

To this statement of the office of the Church by the Rev Dr. Pise in the Young Catholic's Magazine, (for the present month,) edited in this city by the Rev. Felix Varela, I subscribe my most hearty AMEN. *O si sic omnia!*

A BABBLE* ABOUT BOOKS.

Dear Mr. Editor, my reverend and very dear Brother,

Let me congratulate you on "the signs of the times." Most surely they are auspicious. I have seen few things so gratifying in my day as the turn which the press seems just now to be taking. It is full seven years since Keble's Christian Year, chiefly through personal friendship, was issued from an American press.—And how slowly it went off!† There is now a second edition, and I am told that the demand for it can scarcely be kept pace with. But what tempted me to put my hand to pen just now, was the sight of Appleton's beautiful fac-simile reprint of Bishop Patrick's "Heart's Ease," and the announcement of the same good Bishop's book on Prayer and Fasting. These are unquestionable proofs of a healthier tone of taste and feeling, and they will confirm the healthfulness of which they are the tokens. So evidently judges the enterprising publisher, since he announces a goodly list of books of the same complexion: Saintly Bishop Wilson's Sacra Privata, *entire*, as it has never been printed in America; the delightful Lyra Apostolica, which was so great a favorite with our dear departed Winslow; Sutton's excellent book, the Meditations on the Holy Sacrament, "Disce Vivere," and "Disce Mori;" and in short, I fondly hope, the whole list of Oxford reprints. The republication of Palmer's Treatise on the Church, by the same house, enriched as it will be by Bishop Whittingham, will be followed immediately, I trust, by his Origines Liturgicæ. May we not also hope, that he will add to "Thoughts in Past Years," "The Cathedral" of the same charming author?‡ I have just been reading with infinite delight Mr. Churton's History of the Early English Church, a late volume of that excellent series, the "Englishman's Library;" and were I a publisher, would send it to my printer tomorrow. It is one of the most attractive books I ever read, and should stand by the side of that gem of a book, which the time-honored house of Swords, Stanford & Co. are soon to issue, from the same series, Palmer's History of the Church. A like judgment would I issue touching two other books, one of which was in Murray's Family Library, both by Sir Francis Palgrave—his "History of the Anglo-Saxons," and his "Truths and Fictions of the Middle Ages." All these are little books, but with large hearts: and as cheering as they are sound and instructive. One more book § I must mention, which though of a different cast, would give great satisfaction, and do admirable service in an American edition—Manning on the Rule of Faith. It is a most able and conclusive performance, though not quite one hundred and fifty pages. The fourth chapter of his Appendix would do service in The Churchman. He there contrasts the *Catholic* Rule of Faith with two of modern origin, the Roman and the ultra-protestant; and shows that the two latter are fallacious, and that in six points they closely agree: both exalt the *living judge* or interpreter above the written rule; both draw a *special* guidance; both argue *à priori*; both *oppose antiquity*, and universal tradition; and as natural consequences, both establish *new doctrines;* and both, in effect, *undermine the foundations* of the *faith*. This, you see, is carrying the war into Africa. I thank you for your discriminating notice of Chillingworth: and again congratulating you on "the signs of the times," am faithfully your friend and brother,

G. W. D.

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* Southey, in his "Colloquies," calls this a *babblative* and *scribblative* age.

† Blunt's Sketch of the Reformation, and Burton's First Three Centuries of the Christian Church, published by Wiley & Putnam, have never sold as they deserve. They have been too good for the market. It is rising now, thank God!

‡ The delightful "Christian Ballads" of your own delightful correspondent, are among the rising lights that, while they indicate the day, increase its brightness.—"Dreamland" is yet to be realized, even here.

§ Perceval's little book is most excellent. The tables are as good for demonstration of the Truth as Euclid. I am glad to see the same arrangement in the Church Almanac, and very sorry that even the names of consecrators are crowded out of Swords'. Shall we not have Perceval on the Roman Schism reprinted? O, for an endowed press!

THE CHURCHMAN.

SATURDAY, JANUARY 30, 1841.

We ask attention to the extract from the able discourse of Bishop Doane on our last page, and are sorry that we have not room for some remarks in connection with it, which we had intended to affix.

We ask attention to the notice, in another column, of a very praiseworthy association formed to aid the Missionary at Large, in his benevolent operations.

"Mr. Coxe," says the British Magazine, in a brief notice of "Athanasion," &c., "is a kindred spirit to the authors of the Christian Year and The Cathedral."

We have been obliged by the receipt of the "Annual Report of the Superintendent of Public Instruction of the State of Kentucky, communicated to the House of Representatives, Dec, 30, 1840." The Report is written by B. B. Smith, [Esq.?] and furnishes information of which we shall be happy to avail ourselves.

The publication of an edition of Dr. W. E. Channing's Works in England, has given the British Critic (for the present month) an opportunity of expressing a very just and sober estimate of the man and his writings. We shall give the substance of the review in our next, in hopes that it may help to cure the flatulency of Dr. Channing's mawkish admirers.

An excellent lithograph likeness of Bishop Chase is now for sale, the avails of which are to be applied for the benefit of Jubilee College. It has been printed by A. King, and engraved by J. F. E. Prud'homme from a painting by James Bogle. We hope that our readers will be at the pains to furnish themselves with a copy.

The person assuming to be *the Rev.* Alfred Addis, who, for some years, endeavored to pass himself off as a clergyman of the Church of England, but whom the Bishop of this diocese steadily refused to acknowledge as such, having returned to England, has applied to the Bishop of London to be received *as a candidate for ordination*.

This is another warning for us to beware how we too readily credit the pretensions of persons professing to be clergymen of the Church of England. One who is really so, and also a man of personal worth of character, will not have his feelings hurt by a very strict investigation of his claims; and one who is not, does not deserve to have his feelings consulted.

NOTES UPON DR. FREEMAN'S APPENDIX *to the documents connected with his resignation at Rector of Christ's Church, Raleigh.* By one of the Vestry.

If we have been slow to notice this pamphlet, it has not been from any want of respect to its able author or the Vestry whom he represents; but partly from an accumulation of matter in the midst of an unusual pressure of duties, and partly, be it honestly confessed, from an almost inextricable perplexity to know what to say of it, or in what terms to approach it. With its sentiments, on the whole, we are well pleased, and our chief regret is, that the author should have deemed it necessary to put them in their present form. Viewing the pamphlet, indeed, apart from its local and personal bearings, we should not hesitate to pronounce it the frank and manly production of an upright, well read, and highly intelligent Christian: the type of a class of laymen whose confidence and co-operation it is, we believe, the pride and honor of our clergy to possess.

Unlawful amusements, or the excessive pursuit of such as are lawful, involve deadly sin, and are consequently inconsistent with a state of grace. In the minds of many, perhaps a vast majority, of Christians who are in a state of grace, there are tendencies, varying in strength and danger from their constitution and circumstances in life, towards unlawful amusements, or excess in those which are lawful. It is these tendencies which it is the aim of the clergy to restrain; not by erecting false and arbitrary tests of communion, (which would be in effect a presumptuous attempt to alter the terms of the Christian covenant,) but by pastoral counsel, admonition and remonstrances; an aim in which they may fairly count on the co-operation and prayers of their high-minded and enlightened brethren of the laity.

In this principle we suppose that all, not excepting either the author of the pamphlet, or his late Rector, would coincide.

That the clergy, however, in their laudable zeal to gain the end which the principle proposes, are apt to be betrayed into positions unguarded and inconsistent with the limits which it prescribes, is probable; and that when this is done, the laity in turn should withdraw their confidence, and resist encroachment, is always a natural, and, in extremes cases, a just consequence of the former. An instance of this unguardedness is found, we think, in the letter of Bishop Jebb, which has formed (in the way of quotation) a part of the correspondence between the Vestry of Christ Church and their late Rector. And as the strictures of the author of the pamphlet on Dr. Jebb's letter appear to us in the main correct, and are a favorable specimen of his style and ability, we shall insert them in our next.

From an expression of opinion on the questions at issue between the Vestry and Dr. Freeman, we designedly abstain; and we take this occasion to say to "one of the Vestry," that the wish to keep our columns aloof from the personal question, (the publication of the "Documents" was rather the statement of an historical fact, than the discussions of the questions involved in it,) was our reason for declining the communication which he sent us. To discussion on the general and abstract question of amusements and recreations, &c., our columns are open; but the discussion of the question in relation to the conduct of particular individuals, we are desirous to avoid.

We have said that we assented to the strictures on Bishop Jebb's letter "in the main;" the point of our dissent, and the ground of it, will be stated in connexion with the extract from the pamphlet.

For the Churchman.

PROFESSORSHIP OF PASTORAL THEOLOGY, &C., IN THE GENERAL THEOLOGICAL SEMINARY.

The attention of the ALUMNI of the Seminary is respectfully solicited to the subject of the *endowment* of this professorship. It will be remembered, that at their last annual meeting they pledged themselves to use their *most strenuous* exertions to raise within the period of three years, the sum necessary for this purpose, and resolved that it was highly desirable to raise at least *one third* part of said sum *annually*. The first year is now more than half gone, and the Committee on the Professorship have received but very few communications from their brethren, in reply to the request, which, pursuant to the order of the meeting, they addressed to the absent members, that they would state what they could do towards carrying out this important design. It is highly desirable that speedy efforts be made towards raising the required amount, and that the Committee should be apprized of what is doing. The Alumni resident in the city of New York have commenced their effort, and hope to collect one fourth of the whole sum. A spirit like that which dictated the following lines, received some time since, from a distant brother, would soon bring our work to a successful termination:

"The object is one which I most heartily approve, and for the attainment of which I shall not cease to pray and strive, for deeply do I feel that instruction is needed in the all-important branch of Pastoral Theology and Pulpit Eloquence, previous to an entrance on the active duties of the ministry; nor is there a branch of preparation requiring more imperatively the exclusive devotion to it of the energies and attention of a resident Professor. I scarcely therefore can doubt of the ultimate success of our present endeavors. Would that it had not been suspended several years ago!

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"I do hope we shall accomplish it long before then; (three years;) nor do I see any thing to hinder its being done within a few months, if only we all will set about it, in a spirit proportioned to the importance of the design, and with prayer for the blessing of Him, whose is the silver and the gold, and in whose hands are the hearts of those that 'have to give.'"

A COMPENDIOUS ECCLESIASTICAL HISTORY, *from the earliest period to the present time. By the Rev.* WILLIAM PALMER, M. A., *of Worcester College, Oxford, author of Origines Liturgicæ, &c., &c. With a preface and notes by an American Editor.* New York: Swords, Stanford & Co. 12mo., pp. 228.

No work has lately issued from the American press which we would so earnestly recommend our readers to procure as this reprint of Swords, Stanford & Co. It is not merely the importance of the subject of which it treats, but the soundness of the principles on which it has been projected and executed, its genuine piety, its simplicity of diction, and the salutary impression which, as a whole, it is calculated to leave on the reader's mind, that stamp Mr. Palmer's work with a value beyond all price. No work can be found which in the same compass conveys more, and more valuable, information in relation to the history of the Church, and the eminent saints who have been born of her from above,—in every age and nation which have been blessed by her presence,—to attest, by the purity of their life and doctrine, the heavenly origin of her faith.

The following sketch may be taken as a specimen of the work:

"NICHOLAS FERRAR, a holy deacon of the Church, was descended from an ancient and noble family, and was born in London in 1592. His parents educated him in the paths of piety and virtue, and his progress in learning was rapid. His disposition was grave, and he early showed a dislike of any thing that savored of worldly vanity. In his apparel he wished to be neat, but refused any thing that was not simple and plain. He was good natured and tender-hearted in the highest degree, and so fearful of offending any one, that he would weep abundantly on the least apprehension of having done so. In his fourteenth year he went to study at the University of Cambridge, and was eminently distinguished there by his abilities and learning; so that his tutor used to say of him, "May GOD keep him in a right mind! for if he should turn schismatic or heretic, he would make work for all the world."

"His health becoming much impaired, he was advised to travel, and in 1612 went abroad in the train of the Princess Elizabeth and the Palsgrave. He then studied at the Universities of Leipsic and Padua. After visiting Rome and many parts of the continent, he returned to England in 1618; and soon after became actively engaged in the affairs of a great company for colonizing Virginia in America, of which he was chosen deputy-governor; and in this situation he displayed the greatest ability in defending the company from the intrigues of Gondomar, the Spanish ambassador. While he was thus engaged, the excellence of his conduct induced an opulent merchant of London to offer him in marriage his only daughter, a young lady of great beauty and accomplishments, with a large fortune: but Ferrar replied with many thanks, declining so honorable an offer; "for if GOD," said he, "will give me grace to keep a resolution long since formed, I have determined to lead a single life; and after having discharged to the best of my ability my duty to the company and to my family as to worldly concerns, I seriously purpose to devote myself to GOD, and to go into a religions retirement."

"On the dissolution of the Virginia company, he was elected a member of parliament, where he was highly distinguished for eloquence and ability, and was appointed to draw up the charge against the Earl of Middlesex, lord treasurer, for his conduct in the affairs of the Virginia company. Nicholas Ferrar was now at leisure to carry into execution his plan of a religious life. He accordingly retired to Little Gidding, in Huntingdonshire, accompanied by his mother and brethren, whom he had persuaded to follow his example, and several friends, to the number altogether of near forty. He was now twenty-seven years of age; and in order to carry on his religious plans by his own personal assistance, he resolved to become a deacon. This wish was communicated by a friend to Laud, bishop of St. David's, afterwards archbishop of Canterbury, who ordained him a deacon in 1626; after which he signed a vow, that since GOD had so often heard his most humble petitions, and delivered him out of many dangers, and in many desperate calamities had extended his mercy to him, he would therefore now give himself up continually to serve GOD to the utmost of his power in the office of a deacon, into which office he had that morning been regularly ordained; that he had long ago seen enough of the manners and of the vanities of the world, and that he did hold them all in so low esteem, that he was resolved to spend the remainder of his life in mortifications, in devotion and charity, and in a constant preparation for death.

"Some high nobles at court, who knew his virtues, hearing that he had been ordained, immediately offered him some ecclesiastical benefices of great value; but these he refused with steadiness and humility, saying that he did not think himself worthy. He added, that his fixed determination was to rise no higher in the Church than the place and office which he now possessed, and which he had undertaken only with the view to be legally authorized to give spiritual assistance, according to his abilities, to his family and others with whom he might be concerned; that as to temporal affairs, he had now parted with all his worldly estate, and divided it amongst his family; that he earnestly besought his honored friends to accept his sincere thanks for their good opinion of him, for whose prosperity, both in this world and a better, he would never cease to pray.

"The parish church, which was close to the manor-house of Gidding, had fallen into decay, and divine service had been discontinued in consequence of the depopulation of the parish; it was now repaired and beautified at the expense of Ferrar's mother, a pious and holy woman. The house itself was very large, and Ferrar allotted one room as an oratory for the devotions of the whole family, besides two separate oratories for the men and women at night. His own lodgings were so contrived, that he could conveniently see that every thing was conducted with decency and order. He established a school close to the house, and provided masters for the free instruction of all the children who came from the neighboring towns. He was very diligent in catechising the children of the neighborhood, and caused them to learn the Psalter by heart. Every Sunday, after morning service, these children, more than one hundred in number, were hospitably entertained by the religious society at Gidding. Whilst dinner was serving, they sang a hymn to the organ; then grace was said by the clergyman of the parish; and during dinner a chapter in the Bible, together with some histories of the saints and martyrs, were read. After evening service, all the society went into their oratory, when select portions of the Psalms were repeated. After this, they were at liberty till eight o'clock, when the bell again summoned them to the oratory, where they sang a hymn to the organ and went to prayers; and then all retired to their private apartments. On the first Sunday in every month they received the holy communion.

"On week days they rose at four in the morning; at five went to prayers in the oratory; at six said the Psalms of the hour,—for every hour had its appointed Psalm, with some portion of the Gospel; then they sang a hymn, repeated some passages of Scripture, and at half past six went to Church to matins. At seven they said the Psalms of the hour, sang a hymn, and went to breakfast. At ten they went to Church to litany; at eleven to dinner, during which Scripture and pious books were read aloud. They went to evening prayers in the Church at four; after which came supper and recreations till eight, at which time they prayed in their oratory. During the night there was a continual vigil or watching, in which several of the men and women, in their respective oratories, repeated the whole Psalter, together with prayers for the life of the king and his sons, from nine at night till one in the morning. The time of this watch being ended, they awoke Nicholas Ferrar, who constantly rose at one o'clock, and betook himself to religious meditation, according to these words, "at midnight will I rise and give thanks." Ferrar himself lay upon a skin stretched on the floor, arrayed in a loose frieze gown; and he watched in the oratory or the Church three nights in the week. Several religious persons, both from the neighborhood and from distant parts of the country, attended these vigils, and practised them elsewhere. The leisure hours of this holy society were devoted to the instruction of the poor, the dispensation of alms and medicines to the sick, and the composition of a Harmony of the Gospels. Ferrar himself wrote several valuable religious treatises, and compiled lives of saints.

"In 1631, Dr. Williams, bishop of Lincoln, the diocesan, came to visit Ferrar, when he had an opportunity of seeing his way of serving GOD, and of examining the rules for watching, fasting, praying, psalmody, readings, almsgiving, and all other points established in this society; all of which he highly approved, and bade them in GOD's name to proceed. Some years after, he again visited Gidding; and, to honor the society, gave notice that he would preach in their Church, where an immense multitude of people assembled to hear him. In his sermon he enlarged most on what it was to "die unto the world:" all tended to approve the dutiful and severe life of the Ferrars, and of the Church that was in their house.

"King Charles I. held Nicholas Ferrar in great reverence, and came more than once to visit this religious society; and having perused the Harmony of the Gospels which they had compiled, he was so much pleased with it, that he requested them to prepare a copy for his own peculiar use.

"In 1637 the strength of Ferrar began rapidly to fail; but he experienced no bodily pain. He conversed with his friends, exhorting them to persevere in the way he had pointed out to them; and after expressing his conviction that sad times were coming on the Church, and lamenting the sufferings which they would have to endure, he received the holy eucharist; and as the clock struck one at night, the hour at which for so many years he had constantly risen to worship GOD, he departed this life in a rapturous ecstasy of devotion. The society over which he had presided was persecuted and dispersed during the great rebellion, which shortly afterwards broke out, and in which the King and the Archbishop of Canterbury, the friends of this holy man, were put to death by the Presbyterians and Independents."

TO CORRESPONDENTS.

We are constrained to ask a further indulgence of correspondents for the delay of their favors.

Some intended notices of books are also of necessity postponed.

"J" in our next.

INTELLIGENCE.

From the Scottish (Edinburgh) Star, of Dec. 2, 1840.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The Annual General Meeting of this Society, was held in the Hopetoun-rooms, yesterday—The Rt. Rev. Bishop Low, in the chair.—The rooms were filled by a numerous and most respectable audience. The Rt. Rev. Chairman was supported by Bishop Russell, the Episcopal clergy of Edinburgh and its neighborhood, and by a large body of lay gentlemen.

The Secretary (Rev. E. B. Ramsay) stated that he had received apologies from many of the office-bearers of the society. He read part of a letter from the Earl of Rosebery, who expressed a hope, that next year he might be able to attend the annual meeting of the society. The Secretary then read the report of the society's proceedings during the past year; from which it appeared that by a comparison of the funds realized during the two years in which the society has been in operation, the donations, for the present year, are considerarificed so much for the same blessing prized as inestimable by ourselves!

It might, perhaps, be an easy task to point at defects in the fathers; to expose a sentiment or principle, incorrect in many, and it requires but little skill to ridicule them—but when we realize what those men were, even prejudice might confess that there is nothing in them to flatter the corruption of man.

Many a fault may be discovered in Origen, Chrysostom, Theodoret, Augustine, (even after his conversion.) Their faults lie plainly before us, and need not be concealed or palliated; but as little should impartial history neglect, much less thrust in the shade, those pure and elevated features in them which both gratify and improve the mind. Impartial history has ventured to do justice to the emperor Julian—why should it be denied to the fathers? As men, they were as little exempt from defects as the best of our modern worthies, but as much deserve our veneration as the men of every age distinguished by qualities of mind and heart.

With this historical honesty the author declares he undertook the biography of Gregory Nazianzen, a father who, whether we consider his life or opinions, may be pronounced one of the most prominent and influential of the fourth century. It is his principal object to give a picture of the man *as he was*, a true and lively portrait, formed of the noble and lovely as well as the less engaging features of character historically known. The essential requisites of such a picture are *truth* and *life*. As to the former, the author shows that it was his aim neither to suppress by silence, nor to raise to undue elevation, any particulars. He professes to give no false coloring or undeserved praise, to subserve the purposes of no philosophical or theological system. It was not his object to *make* the history, but to give and state as it was found. At the same time, though as biographer he does not profess to admit the influence of any particular system to bias him, he may still, as theologian, contemplate historical facts in a religious light.

As to the other point, whether there be *life* in the picture, the author submits to the impartial judgment of those who can estimate the difficulties where even talent and historical tact acquired by long experience may fail. The object here is to present a book that may be read with pleasure and profit, and which furnishes as authentic information as could be obtained. In this view it will be found useful even to one who might employ the materials with a more masterly hand. With this object, also, the author could not but admit many particulars necessary to render the biography in a certain sense complete, especially as he was desirous to make the work useful, even to those who by profession are engaged in the study of the fathers.

That the work is drawn from original sources, may be easily seen by competent judges. At the same time he has not hesitated to avail himself of the labors of others. Tillemont, Le Clerc, Schroekh, Baronius, Clemencet, have been referred to occasionally, whether for confirmation or refutation. Tillemont is most complete in his materials, but too profuse; and the mass of particulars which he presents, destroys the impression of a whole. Tillemont seems also to have been restrained, at times, from the exercise of rigid criticism, from an apprehension grounded on motives of unfeigned piety.

More critical and unreserved is Le Clerc, but also less accurate in particulars, less studious to give sufficient prominence to whatever excellence may appear through the distorted phenomena of the times, and too sceptical and suspicious where Tillemont is credulous and confident.

Schroekh, as every where else, is also here, deliberate, impartial, and solid; but as was unavoidable in the extent of his work, furnishes little that is peculiar, and has not sufficiently wrought the materials of Tillemont. Less erudite and still less impartial than the biography of Tillemont, is that of Baronius, in the Actæ Sanctorum, although it evinces much acquaintance with the works of Gregory. The same remark applies in a still greater degree to the biographical sketches prefixed to the Benedictine edition of Gregory's works. They contain very useful researches, but do not form a whole. A very full biography, by Hermant, was not at the author's command.

These remarks on his predecessors are not intended to insinuate that his own work is perfect. Aware that it is more easy to detect and censure than to avoid what is faulty, he only asks that candid expression of opinion that may deserve his attention, and closes his preface with these remarks:

"The doctrine which Gregory summoned all his powers to defend, may appear to many not important, and to some even objectionable. But even they who in doctrine differ from him, cannot but acknowledge the energetic courage and self-elevated activity with which he contended for his convictions, and they who have no solid convictions for which they could make any sacrifices, may at least pronounce the man happy who has them. Still no one, whatever be his theological views, can fail to venerate Gregory as the unwavering friend of practical Christianity. For though defending a doctrine which, to some, might appear devoid of practical interest, it was still his unremitted aim to lead the hearer from the theory to the practice, from unreasonable disputation to action and life, as the all-important preliminary to a living realization of Christianity. Regarded in this light, the contemplation of such men as Gregory, Chrysostom, and others of the same class, is useful also for our own times. They were animated with the living spirit of practical religion. That very Christianity which in those discordant times of party rage and dogmatical conflict was then the preserving and purifying salt, is still (alas, for our own times!) the binding and preserving medium to give unity to the Church of God. True holiness is indeed inseparable from a just perception of the distinctive tenets of Christianity: but practical views, it must be confessed by all, present the most numerous and tangible points of union for the divided theology of our day. And these points of union it would seem a duty to select and hold forth, instead of cherishing the spirit to give a sharper edge to our numerous antitheses, by a constant exhibition of the dividing marks."

Dr. Ullman adds the following epiphonema:

"May that theology never want friends, which, without taking from or adding to, constantly aims at a faithful and full exhibition of pure Biblical Christianity, in all its historical truth and sublime spirituality, in its clearness and its depth, in its simplicity and power; that theology which treats religion not partially, whether as a mere matter of intellect and speculation, or of mere feeling; but as a matter of the whole inner man in harmony with his thoughts, feelings and will, which combines philosophical culture with historical research, reverence for what is holy with a love to the Gospel and its divine author, and an unfettered use of all the means to promote it. To attain this noble Christian science, this theology, and to further it to the utmost, in every sphere of duty allotted him by providence, the author declares to be the highest problem of present existence, and the greatest blessing that demands his gratitude.

C. F. C.

For the Churchman.

ANOTHER "REMARKABLE SYLLOGISM."

Mr. Editor,—I see that a writer in the Catholic Herald has made a parody on my former communication,* by erasing the word *Methodists* wherever it occurs, and putting the Church (under the name of Episcopalians) in its place. I call the performance a parody, because it is no more than a jingle on words: taking for granted that the Church is to the Romanists as the Methodists are to the Church.

I need not stoop to act on the defensive against a schismastic; but as the Romanist has wantonly thrown himself in the way of the experiment, I may properly enough show him that as his brother secretary needs to be reined in and cut short, so he in turn needs to be considerably unwarped and stretched, before his size can be adjusted to the dimensions and limits of Catholicity.

The XIXth article of the Church shall again be the basis of my operation. The Methodists owned it to be a just definition of the Church of CHRIST, took for granted that it fitted their measure, and called their assumption a syllogism; and now the Romanists, by a like admission and assumption, have virtually made another syllogism equally remarkable.

I am free to confess that I do not bow to the XXXIX articles (though I hold them in reverend estimation) with the same submission as to the Nicene Creed, and the Liturgy in general, which express the sense of the Catholic Church. But as I have no idea that the framers of these articles were either so weak or so wicked as to make a definition of the Church which would be suicidal to themselves, and suit the purposes of Romanists and Methodists, I do not hesitate to stand by the article in which the definition is found.

I quote the article so far as the occasion requires;

"The visible Church is a congregation of faithful men, in the which the pure word of GOD is preached, and the sacraments duly administered in all things that of necessity are requisite to the same;"

And as the Romanists have tacitly owned the definition, and fairly challenged the experiment, I propose to put *Romanists* in place of *The visible Church of Christ*, and see how well they can fill up the adequate measure and definition of THE CHURCH OF CHRIST.

To begin:

"The Romanists *are a congregation of faithful men*," &c. Faithful to whom? Not to CHRIST, in the persons of his lawful representatives whom they found in this country when they came hither, but to a bishop in Italy. Or having the faith of whom? Not the pure faith of CHRIST, as set forth in the creeds and attested by the consent of the Catholic Church, but the doctrines prescribed by the Council of Trent; a council whose decrees are worthy of deference, as expressing the sense of a portion of the Western Church, but not worthy to be either delivered or received under anathema, from the known historical fact that they do not, by a great deal, express the sense of the Catholic Church.

"*In which the pure word of* GOD," &c. The *pure* word of GOD is not to be found among those who have violated the unity of the Church in these United States by erecting a schismatical altar, and who have corrupted the faith by adding to it, under anathema, the decrees of a modern Roman Synod, which the Catholic Church has never acknowledged.

"*Is preached*," &c. Christian preaching is the office of CHRIST's ambassadors, and the Word of GOD is not properly said to be preached among those whom CHRIST has not duly commissioned for the purpose. The commission of CHRIST is vitiated in its exercise by unauthorized additions to the faith, and annulled by schism, during its connexion with the same. The Romanist preachers, leaving the faith of CHRIST as declared and attested by ancient universal councils and Catholic consent, and vowing implicit obedience to the novel decrees imposed, under anathema, by the Synod of Trent, are led, like all false prophets, "to bless those whom GOD hath not blessed, and to curse those whom GOD hath not cursed."—Moreover, from the year 1570, when Pius V. issued his bull of excommunication against Elizabeth, of England, absolving her subjects from their allegiance, the Romanists of England and Ireland (by whom this country has been chiefly stocked) have put themselves in schism by adhering to an Italian bishop, in direct and avowed opposition to the lawful bishops of the countries in which they lived, whose consent was necessary to invest him with spiritual jurisdiction. Their preaching, therefore, considered as a legitimate ordinance of CHRIST, is vitiated and annulled. The Word of GOD may be expounded among the Romanists of this country according to the canon of the bishop of Rome, but that it is preached among them by CHRIST's lawful ambassadors is yet to be proved.

"*And the Sacraments*," &c. Bread and wine are necessary to the sacrament of the Eucharist, being made and declared so by our LORD himself. The Council of Trent (Sess. xiii. Can. 2) declare that the substance of bread and wine does not remain in the Eucharist, but only the appearance of them. The Romanists, therefore, by their own showing, have no real, but only an apparent sacrament of the Eucharist.

"*Duly administered*." The sacrament of the Eucharist is not duly administered to the laity, while they are robbed of the cup. None of the sacraments of the Catholic Church are duly administered among those who worship at a schismatical altar and vow obedience to a foreign bishop whose spiritual jurisdiction is not acknowledged by the Church to which their allegiance is due.

"*According to Christ's ordinance*." How can the superstructure be according to CHRIST's ordinance, when the palpable violation of the Canons of the Church Catholic on the part of the priests who apostatized from the Church of England in the reign of Elizabeth, lies at the foundation?

"*In all things of necessity requisite to the same*." With what face can it be pretended that the sacrament of the Eucharist is administered in all things of necessity requisite to the same, among those who deny the *reality* of the whole, and give the people only *half* of the *appearance* which they allow to remain?

I wish not, Mr. Editor, to enter into any extended argument with the Romanists; but I do wish to keep before the minds of all honest inquirers, the FACT that the Council of Trent is not the representative of the Catholic Church; and the equally notorious FACTS that the Romanists of Great Britain *separated* from the Church of that country at a time when she professed (as she had ever done) the faith of CHRIST as set forth and defined by all the general councils of the Catholic Church, ever afterwards lived in a state of schism in those countries, and on their arrival in this country erected, in violation of all Catholic principles, a rival altar in opposition to bishops validly consecrated and lawfully preaching the "ONE FAITH" of CHRIST as attested by the consent of the Catholic Church. There is therefore in this case no need of argument with the Romanists about the abstruse dogmas of *their* faith, since these facts effectually quash their pretence to represent the Catholic Church in this country, either in doctrine or ministry.

Every honest man must see, that to abide by the decrees of a modern and provincial synod as THE FAITH OF CHRIST, and so necessary to salvation; and to follow apostate priests instead of the lawful bishops of the Church, duly convened in convocation, is not the way to preserve the unity of CHRIST. [The XXXIX articles, it is true, are the decries of a modern and provincial synod, but they are not delivered or received under anathema as the faith of CHRIST; and are therefore not productive of schism, since neither the reception or rejection of them is made essential to Catholic unity.]

The Romanists cannot stand by the doctrine which in this country they plausibly avow,† that the Church is "only" and "merely" the INFALLIBLE WITNESS to the faith of the first century. For the bishops assembled at Trent did not pretend, like those assembled in the primitive Council of Nice, *merely* to bear *testimony* to the FACT of what had been the faith from the beginning; but they *also* undertook to discuss, by the light of reason and Scripture, new and abstruse questions of theology, to pass on them a final and authoritative *judgment*, and to *add* that *judgment* of their own to the faith of the ancient Church. There is, therefore, no other ground for the Romanists than that to which, when pushed, they are compelled to resort, that the Church is *not* "merely" and "only" the Infallible Witness to the One Faith; but that that portion of the Church, which owns obedience to the bishop of Rome, is *also* the INFALLIBLE JUDGE in controversies of faith.—To the *testimony* of the Council of Nice, composed of bishops representing the whole of the Catholic Church, and distant but two or three links from the apostles, I am compelled to bow by the laws which regulate belief in the common transactions of life; the testimony is *infallible*, and such as can never be impeached or diminished while the Nicene Creed is extant. To the *decisions* of the Council of Trent, composed of bishops representing only a fraction of the Catholic Church, and separated from the apostles by an interval of 1500 years, I am bound to pay no more than a respectful deference. I am bound to receive them (and I do receive them) with profound respect, as *fallible decisions* which may be reversed; and not to submit to them as *infallible testimony* which can never be impeached or diminished.

The Romanists are right in their principle to receive and obey the faith of the Catholic Church; to own those whom she owns, and to anathematize those whom she anathematizes; but they are wrong in the application of their principle which leads them to seek the faith of CHRIST in the decrees of a council which represents only a fraction of the modern Catholic Church, instead of those ancient and venerable symbols which express the sense of the whole Catholic Church, from the beginning: and however a merciful judge may pity and forgive their errors and accept from them their sincere intention of unity, instead of its practice, it behoves them nevertheless to look well to the foundation on which they stand, and to beware of ascribing their human additions to the faith of CHRIST, and their violations of unity to the blessed Spirit of GOD. That the enlightened members of the Church of Rome in this country, may learn to view this subject in the light of impartial truth, and be brought back to the unity of the Catholic Church, is the Christian's

HOPE.

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* See Churchman of January 2d.

† "The Church is but the depository of the truth. To her have been committed, by the Redeemer, the articles of faith which all her children are bound to believe. She cannot explode any; she cannot add new ones. She can only bear testimony from age to age, of the truths which have been committed to her care. She can merely testify with *infallible certainty* to the nineteenth century, what was the faith of the FIRST."

To this statement of the office of the Church by the Rev Dr. Pise in the Young Catholic's Magazine, (for the present month,) edited in this city by the Rev. Felix Varela, I subscribe my most hearty AMEN. *O si sic omnia!*

A BABBLE* ABOUT BOOKS.

Dear Mr. Editor, my reverend and very dear Brother,

Let me congratulate you on "the signs of the times." Most surely they are auspicious. I have seen few things so gratifying in my day as the turn which the press seems just now to be taking. It is full seven years since Keble's Christian Year, chiefly through personal friendship, was issued from an American press.—And how slowly it went off!† There is now a second edition, and I am told that the demand for it can scarcely be kept pace with. But what tempted me to put my hand to pen just now, was the sight of Appleton's beautiful fac-simile reprint of Bishop Patrick's "Heart's Ease," and the announcement of the same good Bishop's book on Prayer and Fasting. These are unquestionable proofs of a healthier tone of taste and feeling, and they will confirm the healthfulness of which they are the tokens. So evidently judges the enterprising publisher, since he announces a goodly list of books of the same complexion: Saintly Bishop Wilson's Sacra Privata, *entire*, as it has never been printed in America; the delightful Lyra Apostolica, which was so great a favorite with our dear departed Winslow; Sutton's excellent book, the Meditations on the Holy Sacrament, "Disce Vivere," and "Disce Mori;" and in short, I fondly hope, the whole list of Oxford reprints. The republication of Palmer's Treatise on the Church, by the same house, enriched as it will be by Bishop Whittingham, will be followed immediately, I trust, by his Origines Liturgicæ. May we not also hope, that he will add to "Thoughts in Past Years," "The Cathedral" of the same charming author?‡ I have just been reading with infinite delight Mr. Churton's History of the Early English Church, a late volume of that excellent series, the "Englishman's Library;" and were I a publisher, would send it to my printer tomorrow. It is one of the most attractive books I ever read, and should stand by the side of that gem of a book, which the time-honored house of Swords, Stanford & Co. are soon to issue, from the same series, Palmer's History of the Church. A like judgment would I issue touching two other books, one of which was in Murray's Family Library, both by Sir Francis Palgrave—his "History of the Anglo-Saxons," and his "Truths and Fictions of the Middle Ages." All these are little books, but with large hearts: and as cheering as they are sound and instructive. One more book§ I must mention, which though of a different cast, would give great satisfaction, and do admirable service in an American edition—Manning on the Rule of Faith. It is a most able and conclusive performance, though not quite one hundred and fifty pages. The fourth chapter of his Appendix would do service in The Churchman. He there contrasts the *Catholic* Rule of Faith with two of modern origin, the Roman and the ultra-protestant; and shows that the two latter are fallacious, and that in six points they closely agree: both exalt the *living judge* or interpreter above the written rule; both draw a *special* guidance; both argue *à priori*; both *oppose antiquity*, and universal tradition; and as natural consequences, both establish *new doctrines*; and both, in effect, *undermine the foundations* of the *faith*. This, you see, is carrying the war into Africa. I thank you for your discriminating notice of Chillingworth: and again congratulating you on "the signs of the times," am faithfully your friend and brother,

G. W. D.

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* Southey, in his "Colloquies," calls this a *babblative* and *scribblative* age.

† Blunt's Sketch of the Reformation, and Burton's First Three Centuries of the Christian Church, published by Wiley & Putnam, have never sold as they deserve. They have been too good for the market. It is rising now, thank God!

‡ The delightful "Christian Ballads" of your own delightful correspondent, are among the rising lights that, while they indicate the day, increase its brightness.—"Dreamland" is yet to be realized, even here.

§ Perceval's little book is most excellent. The tables are as good for demonstration of the Truth as Euclid. I am glad to see the same arrangement in the Church Almanac, and very sorry that even the names of consecrators are crowded out of Swords'. Shall we not have Perceval on the Roman Schism reprinted? O, for an endowed press!

THE CHURCHMAN.

SATURDAY, JANUARY 30, 1841.

We ask attention to the extract from the able discourse of Bishop Doane on our last page, and are sorry that we have not room for some remarks in connection with it, which we had intended to affix.

We ask attention to the notice, in another column, of a very praiseworthy association formed to aid the Missionary at Large, in his benevolent operations.

"Mr. Coxe," says the British Magazine, in a brief notice of "Athanasion," &c., "is a kindred spirit to the authors of the Christian Year and The Cathedral."

We have been obliged by the receipt of the "Annual Report of the Superintendent of Public Instruction of the State of Kentucky, communicated to the House of Representatives, Dec, 30, 1840." The Report is written by B. B. Smith, [Esq.?] and furnishes information of which we shall be happy to avail ourselves.

The publication of an edition of Dr. W. E. Channing's Works in England, has given the British Critic (for the present month) an opportunity of expressing a very just and sober estimate of the man and his writings. We shall give the substance of the review in our next, in hopes that it may help to cure the flatulency of Dr. Channing's mawkish admirers.

An excellent lithograph likeness of Bishop Chase is now for sale, the avails of which are to be applied for the benefit of Jubilee College. It has been printed by A. King, and engraved by J. F. E. Prud'homme from a painting by James Bogle. We hope that our readers will be at the pains to furnish themselves with a copy.

The person assuming to be *the Rev.* Alfred Addis, who, for some years, endeavored to pass himself off as a clergyman of the Church of England, but whom the Bishop of this diocese steadily refused to acknowledge as such, having returned to England, has applied to the Bishop of London to be received *as a candidate for ordination*.

This is another warning for us to beware how we too readily credit the pretensions of persons professing to be clergymen of the Church of England. One who is really so, and also a man of personal worth of character, will not have his feelings hurt by a very strict investigation of his claims; and one who is not, does not deserve to have his feelings consulted.

NOTES UPON DR. FREEMAN'S APPENDIX *to the documents connected with his resignation at Rector of Christ's Church, Raleigh*. By one of the Vestry.

If we have been slow to notice this pamphlet, it has not been from any want of respect to its able author or the Vestry whom he represents; but partly from an accumulation of matter in the midst of an unusual pressure of duties, and partly, be it honestly confessed, from an almost inextricable perplexity to know what to say of it, or in what terms to approach it. With its sentiments, on the whole, we are well pleased, and our chief regret is, that the author should have deemed it necessary to put them in their present form. Viewing the pamphlet, indeed, apart from its local and personal bearings, we should not hesitate to pronounce it the frank and manly production of an upright, well read, and highly intelligent Christian: the type of a class of laymen whose confidence and co-operation it is, we believe, the pride and honor of our clergy to possess.

Unlawful amusements, or the excessive pursuit of such as are lawful, involve deadly sin, and are consequently inconsistent with a state of grace. In the minds of many, perhaps a vast majority, of Christians who are in a state of grace, there are tendencies, varying in strength and danger from their constitution and circumstances in life, towards unlawful amusements, or excess in those which are lawful. It is these tendencies which it is the aim of the clergy to restrain; not by erecting false and arbitrary tests of communion, (which would be in effect a presumptuous attempt to alter the terms of the Christian covenant,) but by pastoral counsel, admonition and remonstrances; an aim in which they may fairly count on the co-operation and prayers of their high-minded and enlightened brethren of the laity.

In this principle we suppose that all, not excepting either the author of the pamphlet, or his late Rector, would coincide.

That the clergy, however, in their laudable zeal to gain the end which the principle proposes, are apt to be betrayed into positions unguarded and inconsistent with the limits which it prescribes, is probable; and that when this is done, the laity in turn should withdraw their confidence, and resist encroachment, is always a natural, and, in extremes cases, a just consequence of the former. An instance of this unguardedness is found, we think, in the letter of Bishop Jebb, which has formed (in the way of quotation) a part of the correspondence between the Vestry of Christ Church and their late Rector. And as the strictures of the author of the pamphlet on Dr. Jebb's letter appear to us in the main correct, and are a favorable specimen of his style and ability, we shall insert them in our next.

From an expression of opinion on the questions at issue between the Vestry and Dr. Freeman, we designedly abstain; and we take this occasion to say to "one of the Vestry," that the wish to keep our columns aloof from the personal question, (the publication of the "Documents" was rather the statement of an historical fact, than the discussions of the questions involved in it,) was our reason for declining the communication which he sent us. To discussion on the general and abstract question of amusements and recreations, &c., our columns are open; but the discussion of the question in relation to the conduct of particular individuals, we are desirous to avoid.

We have said that we assented to the strictures on Bishop Jebb's letter "in the main;" the point of our dissent, and the ground of it, will be stated in connexion with the extract from the pamphlet.

For the Churchman.

PROFESSORSHIP OF PASTORAL THEOLOGY, &C., IN THE GENERAL THEOLOGICAL SEMINARY.

The attention of the ALUMNI of the Seminary is respectfully solicited to the subject of the *endowment* of this professorship. It will be remembered, that at their last annual meeting they pledged themselves to use their *most strenuous* exertions to raise within the period of three years, the sum necessary for this purpose, and resolved that it was highly desirable to raise at least *one third* part of said sum *annually*. The first year is now more than half gone, and the Committee on the Professorship have received but very few communications from their brethren, in reply to the request, which, pursuant to the order of the meeting, they addressed to the absent members, that they would state what they could do towards carrying out this important design. It is highly desirable that speedy efforts be made towards raising the required amount, and that the Committee should be apprized of what is doing. The Alumni resident in the city of New York have commenced their effort, and hope to collect one fourth of the whole sum. A spirit like that which dictated the following lines, received some time since, from a distant brother, would soon bring our work to a successful termination:

"The object is one which I most heartily approve, and for the attainment of which I shall not cease to pray and strive, for deeply do I feel that instruction is needed in the all-important branch of Pastoral Theology and Pulpit Eloquence, previous to an entrance on the active duties of the ministry; nor is there a branch of preparation requiring more imperatively the exclusive devotion to it of the energies and attention of a resident Professor. I scarcely therefore can doubt of the ultimate success of our present endeavors. Would that it had not been suspended several years ago!

* * * * * *

"I do hope we shall accomplish it long before then; (three years;) nor do I see any thing to hinder its being done within a few months, if only we all will set about it, in a spirit proportioned to the importance of the design, and with prayer for the blessing of Him, whose is the silver and the gold, and in whose hands are the hearts of those that 'have to give.'"

A COMPENDIOUS ECCLESIASTICAL HISTORY, *from the earliest period to the present time. By the Rev.* WILLIAM PALMER, M. A., *of Worcester College, Oxford, author of Origines Liturgicæ, &c., &c. With a preface and notes by an American Editor.* New York: Swords, Stanford & Co. 12mo., pp. 228.

No work has lately issued from the American press which we would so earnestly recommend our readers to procure as this reprint of Swords, Stanford & Co. It is not merely the importance of the subject of which it treats, but the soundness of the principles on which it has been projected and executed, its genuine piety, its simplicity of diction, and the salutary impression which, as a whole, it is calculated to leave on the reader's mind, that stamp Mr. Palmer's work with a value beyond all price. No work can be found which in the same compass conveys more, and more valuable, information in relation to the history of the Church, and the eminent saints who have been born of her from above,—in every age and nation which have been blessed by her presence,—to attest, by the purity of their life and doctrine, the heavenly origin of her faith.

The following sketch may be taken as a specimen of the work:

"NICHOLAS FERRAR, a holy deacon of the Church, was descended from an ancient and noble family, and was born in London in 1592. His parents educated him in the paths of piety and virtue, and his progress in learning was rapid. His disposition was grave, and he early showed a dislike of any thing that savored of worldly vanity. In his apparel he wished to be neat, but refused any thing that was not simple and plain. He was good natured and tender-hearted in the highest degree, and so fearful of offending any one, that he would weep abundantly on the least apprehension of having done so. In his fourteenth year he went to study at the University of Cambridge, and was eminently distinguished there by his abilities and learning; so that his tutor used to say of him, "May GOD keep him in a right mind! for if he should turn schismatic or heretic, he would make work for all the world."

"His health becoming much impaired, he was advised to travel, and in 1612 went abroad in the train of the Princess Elizabeth and the Palsgrave. He then studied at the Universities of Leipsic and Padua. After visiting Rome and many parts of the continent, he returned to England in 1618; and soon after became actively engaged in the affairs of a great company for colonizing Virginia in America, of which he was chosen deputy-governor; and in this situation he displayed the greatest ability in defending the company from the intrigues of Gondomar, the Spanish ambassador. While he was thus engaged, the excellence of his conduct induced an opulent merchant of London to offer him in marriage his only daughter, a young lady of great beauty and accomplishments, with a large fortune: but Ferrar replied with many thanks, declining so honorable an offer; "for if GOD," said he, "will give me grace to keep a resolution long since formed, I have determined to lead a single life; and after having discharged to the best of my ability my duty to the company and to my family as to worldly concerns, I seriously purpose to devote myself to GOD, and to go into a religions retirement."

"On the dissolution of the Virginia company, he was elected a member of parliament, where he was highly distinguished for eloquence and ability, and was appointed to draw up the charge against the Earl of Middlesex, lord treasurer, for his conduct in the affairs of the Virginia company. Nicholas Ferrar was now at leisure to carry into execution his plan of a religious life. He accordingly retired to Little Gidding, in Huntingdonshire, accompanied by his mother and brethren, whom he had persuaded to follow his example, and several friends, to the number altogether of near forty. He was now twenty-seven years of age; and in order to carry on his religious plans by his own personal assistance, he resolved to become a deacon. This wish was communicated by a friend to Laud, bishop of St. David's, afterwards archbishop of Canterbury, who ordained him a deacon in 1626; after which he signed a vow, that since GOD had so often heard his most humble petitions, and delivered him out of many dangers, and in many desperate calamities had extended his mercy to him, he would therefore now give himself up continually to serve GOD to the utmost of his power in the office of a deacon, into which office he had that morning been regularly ordained; that he had long ago seen enough of the manners and of the vanities of the world, and that he did hold them all in so low esteem, that he was resolved to spend the remainder of his life in mortifications, in devotion and charity, and in a constant preparation for death.

"Some high nobles at court, who knew his virtues, hearing that he had been ordained, immediately offered him some ecclesiastical benefices of great value; but these he refused with steadiness and humility, saying that he did not think himself worthy. He added, that his fixed determination was to rise no higher in the Church than the place and office which he now possessed, and which he had undertaken only with the view to be legally authorized to give spiritual assistance, according to his abilities, to his family and others with whom he might be concerned; that as to temporal affairs, he had now parted with all his worldly estate, and divided it amongst his family; that he earnestly besought his honored friends to accept his sincere thanks for their good opinion of him, for whose prosperity, both in this world and a better, he would never cease to pray.

"The parish church, which was close to the manor-house of Gidding, had fallen into decay, and divine service had been discontinued in consequence of the depopulation of the parish; it was now repaired and beautified at the expense of Ferrar's mother, a pious and holy woman. The house itself was very large, and Ferrar allotted one room as an oratory for the devotions of the whole family, besides two separate oratories for the men and women at night. His own lodgings were so contrived, that he could conveniently see that every thing was conducted with decency and order. He established a school close to the house, and provided masters for the free instruction of all the children who came from the neighboring towns. He was very diligent in catechising the children of the neighborhood, and caused them to learn the Psalter by heart. Every Sunday, after morning service, these children, more than one hundred in number, were hospitably entertained by the religious society at Gidding. Whilst dinner was serving, they sang a hymn to the organ; then grace was said by the clergyman of the parish; and during dinner a chapter in the Bible, together with some histories of the saints and martyrs, were read. After evening service, all the society went into their oratory, when select portions of the Psalms were repeated. After this, they were at liberty till eight o'clock, when the bell again summoned them to the oratory, where they sang a hymn to the organ and went to prayers; and then all retired to their private apartments. On the first Sunday in every month they received the holy communion.

"On week days they rose at four in the morning; at five went to prayers in the oratory; at six said the Psalms of the hour,—for every hour had its appointed Psalm, with some portion of the Gospel; then they sang a hymn, repeated some passages of Scripture, and at half past six went to Church to matins. At seven they said the Psalms of the hour, sang a hymn, and went to breakfast. At ten they went to Church to litany; at eleven to dinner, during which Scripture and pious books were read aloud. They went to evening prayers in the Church at four; after which came supper and recreations till eight, at which time they prayed in their oratory. During the night there was a continual vigil or watching, in which several of the men and women, in their respective oratories, repeated the whole Psalter, together with prayers for the life of the king and his sons, from nine at night till one in the morning. The time of this watch being ended, they awoke Nicholas Ferrar, who constantly rose at one o'clock, and betook himself to religious meditation, according to these words, "at midnight will I rise and give thanks." Ferrar himself lay upon a skin stretched on the floor, arrayed in a loose frieze gown; and he watched in the oratory or the Church three nights in the week. Several religious persons, both from the neighborhood and from distant parts of the country, attended these vigils, and practised them elsewhere. The leisure hours of this holy society were devoted to the instruction of the poor, the dispensation of alms and medicines to the sick, and the composition of a Harmony of the Gospels. Ferrar himself wrote several valuable religious treatises, and compiled lives of saints.

"In 1631, Dr. Williams, bishop of Lincoln, the diocesan, came to visit Ferrar, when he had an opportunity of seeing his way of serving GOD, and of examining the rules for watching, fasting, praying, psalmody, readings, almsgiving, and all other points established in this society; all of which he highly approved, and bade them in GOD's name to proceed. Some years after, he again visited Gidding; and, to honor the society, gave notice that he would preach in their Church, where an immense multitude of people assembled to hear him. In his sermon he enlarged most on what it was to "die unto the world:" all tended to approve the dutiful and severe life of the Ferrars, and of the Church that was in their house.

"King Charles I. held Nicholas Ferrar in great reverence, and came more than once to visit this religious society; and having perused the Harmony of the Gospels which they had compiled, he was so much pleased with it, that he requested them to prepare a copy for his own peculiar use.

"In 1637 the strength of Ferrar began rapidly to fail; but he experienced no bodily pain. He conversed with his friends, exhorting them to persevere in the way he had pointed out to them; and after expressing his conviction that sad times were coming on the Church, and lamenting the sufferings which they would have to endure, he received the holy eucharist; and as the clock struck one at night, the hour at which for so many years he had constantly risen to worship GOD, he departed this life in a rapturous ecstasy of devotion. The society over which he had presided was persecuted and dispersed during the great rebellion, which shortly afterwards broke out, and in which the King and the Archbishop of Canterbury, the friends of this holy man, were put to death by the Presbyterians and Independents."

TO CORRESPONDENTS.

We are constrained to ask a further indulgence of correspondents for the delay of their favors.

Some intended notices of books are also of necessity postponed.

"J" in our next.

INTELLIGENCE.

From the Scottish (Edinburgh) Star, of Dec. 2, 1840.

SCOTTISH EPISCOPAL CHURCH SOCIETY.

The Annual General Meeting of this Society, was held in the Hopetoun-rooms, yesterday—The Rt. Rev. Bishop Low, in the chair.—The rooms were filled by a numerous and most respectable audience. The Rt. Rev. Chairman was supported by Bishop Russell, the Episcopal clergy of Edinburgh and its neighborhood, and by a large body of lay gentlemen.

The Secretary (Rev. E. B. Ramsay) stated that he had received apologies from many of the office-bearers of the society. He read part of a letter from the Earl of Rosebery, who expressed a hope, that next year he might be able to attend the annual meeting of the society. The Secretary then read the report of the society's proceedings during the past year; from which it appeared that by a comparison of the funds realized during the two years in which the society has been in operation, the donations, for the present year, are considerably *less* than the donations received in 1839.—The congregational offerings are in some instances less, and in others greater; but are, on the whole, rather *less* than they were in the first year. The annual subscriptions are considerably *increased*, notwithstanding the death of several subscribers. The whole sum at disposal for the present year (after deducting the tenth, according to rule VII.) has been about £2,600. The General Committee which met in Edinburgh, Sept. 3, 1840, decided that of this sum, £1,000, consisting of legacies and donations, should be added to the capital stock of the society, agreeable to Rule IX. From the remainder the following grants have been made:—£783 for raising the incomes of thirty-four incumbents, who stood most in need of aid from the society; £200 for eleven schools in connection with Episcopal congregrations; £100 for assistants in cases where the incumbents have been incapacitated for active duty; £15 for repairs of parsonage houses; £75 towards building funds of chapels in debt; £17 for law expenses in securing ground for the chapel in Stornoway; £95 for miscellaneous expenses and printing, &c.; £315 has also been paid over to the trustees of the Episcopal fund, in order to *repay* them the amount of what they contribute to the object of the Church society, in giving relief to the inferior clergy.

George Simpson, jun., Esq., of Pitcorthie, in moving the first resolution, said he ought to make some apology for presuming to occupy so prominent a position. Having been called on strongly by a high authority to come forward on the present occasion in aid of a cause which all of them there assembled had so much at heart, he felt that whether as a citizen, a Churchman, or a Christian, he was bound at once to respond to that call. Before proceeding to the topics to which the resolution referred, he wished to congratulate the meeting, and the Church at large, on the very respectable assemblage which he saw before him. The solemnities of this day forbade the supposition that any one attended here from any other than the best motives; and in that view, he thought he might look on this assembly as furnishing ground not only of satisfaction for themselves, but of confidence in the continued sympathy which would be felt, and assistance which would be afforded to the institution.

It was stated in the report, that the annual subscriptions had increased; and the fact was one to which the committee attached much importance, as affording a prospect of permanence and of regularity to the association; and the ardent wish to make common cause with them, which had been evinced by their brethren of the Church of England, warranted the anticipation of brighter and happier days than had yet been realized. (Cheers.) Relax in their efforts the association could not, seeing that their Church was unestablished and unendowed, and by consequence her clergymen destitute of a fixed provision. But the remedy was in their own hands. If the Church could do nothing for her sons, ought not the people who benefit by their ministrations to take all the greater pains to contribute to their comfort and respectability: he might have added—to contribute even to their necessities? But necessities was a hard word; and it grated upon the ear in connection with a class of individuals distinguished not only for their high moral character and literary attainments, but endowed with those susceptibilities which a liberal education tended to heighten, and which, in many instances, the distress they had encountered in the course of their ministrations, had done much to quicken. If he would appreciate the office and character of an Episcopal clergyman, and a Christian minister, he would say there was no part of his duty and experience so painful, so harrowing, as to witness hourly and daily the temporary misfortunes which he was utterly powerless to relieve, and the spiritual destitution for which the means of supply were so frequently inadequate. It was the duty of the members of the Church to do all in their power that the condition of their clergy should be improved; and if it was their duty, still more was it their interest. If they were able to contribute to the temporary comfort of the clergy, did they not receive a hundred and a thousand fold benefit? If they were conscious which was the latter part, let them beware of doing such despite to themselves as deliberately to choose the worst. Though in religion, as in all other social communities, it was difficult to devise any system of extensive improvement into which money did not enter as an indispensable element; still he would say that not only was it not the only requisite, but it was not even the chief one. He would say, and his right reverend and reverend friends would go with him, when he said, that in carrying out any moral movement, the power of mere funds was weaker and inferior in agency to that grand principle which he, for one, would wish to supplicate for, the principle of union and co-operation. (Cheers.) If it were their wish merely to serve the interests of the Church to which they belonged, and extend so far as was in their power the sphere of its operation, let them give a fair trial to this principle; and they would find in the experiment that the question of individual expense would dwindle down to a point of insignificance too small to be noticed. With regard to the beneficial working of the association, they learned from the report, that no fewer than thirty-four incumbents had received relief from the funds. Not less than £200 had been bestowed on the erection of schools in connection with Episcopal congregations. Those were two of the most prominent objects which the society had in view; and the soundness of the discretion which had been exercised by the gentlemen of the committee entitled them to the thanks of the members of the association, whose sentiments he was sure he expressed when he said so. The committee had also been able to devote a grant of £300 to the Bishops, whose zealous co-operation and assistance they gratefully acknowledged. The members of the Church had it in their power to give increased efficiency to the operations of the committee, whose labors had already been crowned with such success. They had already seen how much could be done by union and co-operation; and it was their duty to give increased power to that principle, by placing at the disposal of the committee such an amount of funds as would allow the benefits of the association to be still more extensively felt. The honorable gentleman, who was imperfectly heard throughout, concluded by proposing the first resolution:

"That the report just read be approved, and ordered to be printed for distribution among the members of this society, and for general circulation, accompanied with an expression of their gratitude to Almighty God for what the society has been enabled to accomplish during this its second year of operation."

The Hon. and Rev. Mr. Sandilands seconded the resolution, which was unanimously adopted.

Sir John Macniell then rose and said—Right Reverend Sir, the resolution I have been requested to move is to the following effect:—

"That, in the opinion of this meeting, it is the incumbent duty of the members of the Scottish Episcopal Church to enable the society to keep up at least the present standard of clerical income, and *extend* its present sphere of operation."

Now it might be possible—for many men it might be easy—to draw such a picture of the Episcopal Church—of the temporary wants of some of its ministers, the spiritual and temporal destitution of portions of their congregations, as by moving your feelings and touching your sympathies, might, by a skilful tale of affecting circumstances, induce you to make greater exertions to aid the objects which we are here met to advance. But I confess that I for one, were I possessed of the power to employ such arts of oratory, should not feel any inclination to resort to them; I would reject all mere appeals to transitory feelings. I would wish to see the members of the Church taking a part commensurate with the magnitude and importance of the objects which we have in view. I should like to see them contributing to the efficiency of the Church with chastened feeling and humility of heart. (Cheers.)

Our Church has long been humbled—long divested of temporal power and splendor. I may venture to say, she has ceased to regret that; and I may also say, that had not her means of diffusing the Gospel been below the wants and necessities of her congregations, there would not have been occasion to form this society, which is therefore plainly and obviously conducive to her spiritual usefulness. But the effect which the depressed circumstances, and the continual struggle with poverty, which must have tended to deprive her clergymen of that respect due to their station, that influence which they deserve to possess, and that vigor and repose of mind which are so necessary to the adequate discharge of their duties, must be too obvious to require any description; and I am satisfied you must all have received with sincere gratification the statement of the committee, that by the aid you have afforded them, they have been enabled to ameliorate the condition of many of our worthiest clergy. But to make this amelioration useful, it must be permanent. If you, by holding out the prospect of improved circumstances, induce men to change their residence, as some have done, to gather around them some of the ordinary comforts of life, and to increase their ordinary expenditure—and if you then cast them back on their previous poverty, it is plain you have, in the most cruel manner, trifled with their feelings, and you are guilty of an act of injustice as between man and man. But I trust we are in no danger of arriving at that point. I trust that, with every additional year, the usefulness and sphere of the society will be extended. I trust we shall be able to extend the benefits of moral and religious instruction to the poor of our Church, and at the same time that their temporal condition will be improved.

It is true that in this city many of the Episcopal communion are persons in affluent or at least in easy circumstances. But in Glasgow, in Paisley, in the Highlands, and elsewhere, thousands of our Episcopal brethren are in the lowest state of destitution. You have been informed that a school has been established in Glasgow, in which 350 children are receiving education; but you have also been told that in the Highlands, the means of education are greatly deficient, and you know they must remain so, unless supplied by this society. But I confess, that to me the question of moral and religious education is so intimately connected with that of the relief of the poor, that I know not how to deal with them separately. I know not how you can impart with all the advantage you could desire, moral and religious instruction to children, who exist under the severe pressure of destitution. I know not how you can produce an adequate impression on parents whose whole thoughts and minds are engaged in a miserable conflict with poverty and want. In the diocese of Glasgow there are no fewer than 10,000 poor Episcopalians. Of these only fifty-five have been reported as being in the habit of attending the Church; and a large proportion assign the want of clothing as their reason for not attending. The more we look to the condition of the poor, the more we shall be satisfied that instruction without relief, or relief without instruction, will not be attended with that benefit which philanthropy would desire. The care of their temporal necessities was enjoined by the same divine authority which declared, that to the poor the Gospel should be preached. And I am satisfied, the more extended our experience, and the more minute our attention to the poor, the more decided will be our conviction that both must be combined before either can properly be accomplished. But, as on this subject various opinions are entertained, and as I wish to avoid any topics which might tend to create the slightest difference of opinion, I shall pass from it, merely recommending it to your earnest attention.

You have begun a good work, and a blessing has appeared to rest upon your heads. You have every encouragement to persevere. You have the encouragemont of marked success. You have the encouragement of knowing that much good has resulted from your labors.—You have the most perfect confidence, I am sure, that your former contributions have been wisely and judiciously applied; and that whatever farther contributions may be given will be applied with the same care to the objects you have in view. You will, I am sure, be happy to have the opportunity of expressing your gratitude to the gentlemen who have charged themselves with the care of the Association's affairs. I might take occasion to express in particular our special thanks to the reverend and respected Secretary to whom we are so deeply indebted for the success which has hitherto attended our operations. (Cheers.) Remember the unequalled struggle your fathers long maintained, that they might transmit to you a place where you might worship God as members of that Church to which you belong. I wish I could call to mind the eloquent and impressive terms in which I and many of you lately saw an allusion made to the struggles which our Church has survived. We are told that our fathers were subjected to reproach and to persecution; but that in the worst of times they had neither despaired nor swerved. Now, however, that better times are returned—that persecution has ceased—that contumely has passed away—now that the sun of prosperity has shone forth, and the bitterness of contention has been forgotten by all, how small a sacrifice are we called on to make, compared with the sacrifices made by those men to whom, under Providence, we are indebted for the existence of our Church. (Cheers.) Living under a beneficent sovereign, and under a government as careful of the people's rights as of the prerogatives of the crown, we know that we have no persecutions to endure, no scorn to encounter. Respected, but not feared, we are left at full liberty to repair what is preserved to us of the sacred edifice reared by our fathers. To this the association has pledged itself; and I have too much confidence in you to doubt for a moment that the pledge will not be fulfilled. (Applause.)

The Rt. Rev. Bishop Russell seconded the motion, and entered into some details with respect to the state of the diocese of Glasgow.—He said, the poor were invited to attend the Church on the Lord's day, and declared that they had no objection to do so, but that they could not because they wanted clothes. Gentlemen gave their money, ladies their time and materials; and for a Sunday or two the persons benefited thereby were seen at Church; but they soon disappeared, and on inquiry it was generally found that the clothes had been pawned. He was happy to state, that a new chapel was about to be erected in Glasgow; and it was neither means nor zeal they wanted—for they had both means and zeal; but the locality had not yet been fixed, and opinions differed on that point. At all events, however, there would be a church. He might add, that the benefit of this society was not confined to contributions of money. It exerted a moral influence which had been attended with the most beneficial results. In various parts of the country persons were coming forward to aid in extending the Church. In the district with which he was more immediately connected, the diocese of Glasgow, there were at present three congregations about to be formed. In Annan, in Dumfriesshire, divine service had begun last Lord's day in an Episcopal chapel. In a locality on the west coast, another had been set on foot: and one gentleman had, whenever the subject was mentioned to him, at once offered a contribution of a hundred guineas. He might allude to other causes which had led the Episcopalians to bestir themselves, but while he knew that there were other causes, he would simply remark that this institution had operated most beneficially. The example of the society had encouraged all the members of the Episcopal Church to increased exertion; and the extended means of instruction now afforded would prove an effectual means of snatching the children of the poor from degradation.

(*To be continued.*)

DIOCESE OF SOUTH CAROLINA.

Meeting of the Convention of this Diocese.—It will take place on the second Wednesday in February, and they to whom the printed notice has been sent will be pleased to correct the typographical error in the date, which should have been 1841, instead of 1840.—*Charleston Gospel Messenger.*

Episcopal Journal—Extracts from it.—Nov. 17.—I was much gratified to stop (on my journey to Camden) and inspect a neat Chapel, 40 by 25 ft. now nearly finished, with Gothic formed windows, and proper Church-like appearance, and which, it is said, will be prepared for consecration next summer.

20—In the afternoon at Grace Church, Camden. After divine service by the rector, (Rev E. Phillips,) I preached on confirmation.

22—Sunday next before Advent, in the morning, the rector read prayers, I read the ante-communion, confirmed four persons, made the address, and catechised 11 children. In the afternoon, after prayers by the rector, I preached on Deut. viii. 2-5.

24—At the Church, at Claremont, the rector, (Rev. Mr. Converse,) read prayers; the Rev. Mr. Phillips preached on confirmation, from Acts viii. 18-19. I confirmed 9 persons, delivered the address, and catechised 12 children.

27—At Trinity Church, Columbia, the rector, Rev. P. J. Shand, read prayers, the Rev. Mr. Phillips the ante-communion, and I preached on confirmation.

28 and 30—The examinations of a candidate for Holy Orders were had; the Rev. Mr. Shand and the Rev. Professor Elliott assisting me.

29—Advent Sunday, the rector read the service and I confirmed 32 persons, delivered the address and administered the Holy Communion; the alms were placed in my hands to be given to the poor. In the afternoon the rector read the service, the Rev. Mr. Burke preached, and I catechised about 35 children.

30—Festival of St. Andrew; the rector read the service, and I preached on the life and character of St. Andrew.

23—The Rev. Alsop Woodward, deacon, was admitted to the order of priests, at St. Michael's Church, the sermon preached by the Rev. rector of St. Paul's, Radcliffeboro', who also presented, and with the Rev. Messrs. Trapier, Keith and Wallace, united in the "laying on of the hands." This ordination was to have taken place on Sunday last, that day being one of the "stated times," but was unavoidably postponed.

26—Festival of St. Stephen—At the Church in St. Andrew's Parish, after morning prayer and the ante-communion, read by the minister, the Rev. J. S. Hanckel, I preached on the life and character of St. Stephen, and administered the holy communion to 14 persons.

27—Sunday after Christmas, and the Festival of St. John the Evangelist—After the reading of morning prayer and the ante-communion by the rector, the Rev. T. J. Young, I administered confirmation to 54 persons, viz: 5 whites and 49 persons of color.

28—Festival of Holy Innocents—Made a visit with the rector to a member of the church at Wadmalaw Island, whose crippled and suffering condition confined him to his cabin. He had not long since been baptised and admitted to the holy communion, and I now administered him the rite of confirmation, in the presence of his pastor and a fellow-Christian, who came to be with him on this occasion, and of a few black people.

DIOCESE OF OHIO.

The Rev. William Preston has resigned the rectorship of Trinity Church, Columbus, his resignation to take effect at Easter; and accepted a call to the rectorship of St. Andrew's Church, Pittsburg, Penn. vacant by the resignation of the Rev. Mr. Andrews.

At a visitation of St. James' Church, Zanesville, on Christmas day, Dec. 25, the bishop confirmed 8 persons.

On the Sunday following, at a visitation of Trinity Church, Columbus, he confirmed 16 persons.

We learn from the Southern Churchman, that after the first of April, the publication of that paper is to be transferred to Alexandria, and the Editorial Department confided to the care of the Rev. Mr. Lippit, Professor of Pastoral Theology and Church Polity in the Theological Seminary at that place.

Society for the Advancement of Christianity in Pennsylvania.—On Sunday evening last, the annual sermon on behalf of this Society, was preached in Grace Church, to an overflowing congregation, by the Rev. Mr. Suddards, from James v. 19 20: "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins." The report was read by the Rev. J. C. Clay, the bishop presiding.

A series of resolutions involving the best interests of the diocese in its missionary character was freely discussed, and committees appointed to report to the next meeting on the expediency of different plans of operation and fields of labor.

In the mean time, efforts are to be made to enlist the city clergy and their several congregations in behalf of the society, so that its funds may be increased and its usefulness extended.—*Episcopal Recorder.*

Georgia.—By a private letter from this diocese, we are informed that a donation of seven hundred acres of land, including the buildings erected at the Springs near Macon, (the whole purchased at the price of $8,500,) has been made for the purpose of establishing an Episcopal Institute, under the charge of the Church, and to be conducted by one of the clergy.—*Church Record.*

The Wesleyan Methodists, England.—We learn from the London Morning Advertiser, that the Wesleyan Methodists of England, as a body, are the supporters and defenders of the Church of England, in this her day of trial. It is said that every paper belonging to that conference, and the whole body of the clergy, are all united in their support. This is following the advice of their founder.—*Ib.*

Ordination.—On Sunday, the 10th inst. at St. Luke's Church, in this city, the Rev. Erastus B. Foot, (of the diocese of Delaware,) and the Rev. William White Bronson, deacons, were admitted to the holy order of Priests, by bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. Mr. Spear, the rector of the church, assisted by the Rev. Mr. Natt, who read the lessons: the bishop preached. Mr. Foot was presented by the Rev. Dr. Williams, and Mr. Bronson by the Rev. Mr. Coleman. The newly ordained priests assisted the bishop and rector in administering the holy communion.—*Banner of the Cross.*

MARRIED,

On the 26th inst., by the Rt. Rev. Benjamin T. Onderdonk, D. D., Mr. R. J. Richards, Printer, to Miss Maria, daughter of the late James Merritt, Esq.

CALENDAR.

JANUARY.

31. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
7. Septuagesima Sunday.
14. Sexagesima Sunday.
21. Quinquagesima Sunday.
24. The First Day of Lent, commonly called Ash-Wednesday; and St. Matthias the Apostle.
28. First Sunday in Lent.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN NEW YORK AND BROOKLYN.

Fourth Sunday after the Epiphany, January 31, Church of the Annunciation.

Sexagesima Sunday, February 14, Church of the Nativity.

First Sunday in Lent, February 28, St. Paul's Chapel.

Third Sunday in Lent, March 14, St. John's Chapel.

Fifth Sunday in Lent, March 28, St. Bartholomew's Church.

Sunday next before Easter, April 4, St. Mark's Church.

Second Sunday after Easter, and Festival of St. Mark the Evangelist, April 25, St. Ann's Church, *Brooklyn.*

NOTICES.

Ladies' New York City Gleaning Association.

A Stated Meeting will take place on Tuesday, the 2d day of February, at half past 3 o'clock, P M., at No. 26 Perry street, near Factory. The members of the Association and all those ladies who feel interested in the object are requested to attend. F. E. B. Taylor, Sec.

N. B. The object of the above Association is to aid the Missionary at Large in supplying the wants of the poor.

☞ There will be an examination of St. Stephen's Church Sunday School, on Thursday evening next, (February 4th,) in St. Stephen's Church, to commence at halfpast 6 o'clock, *precisely*. The public generally are respectfully invited to attend. A collection, in aid of the funds of the school, will at the same time be made.

☞ The regular Quarterly Sermon will be preached on Sunday evening next, the 31st inst., at the Mission Church of the Holy Evangelists, in Vandewater street, by the Rev Mr. Price, of St. Stephen's Church. Services to commence at half past seven o'clock.

The friends of Missions, and Episcopalians in general, are respectfully invited to attend.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of the 13th instant, has received the following contributions, viz.

By the hands of the Rev W N Lyster, travelling missionary in Washtenaw and Wayne counties, Michigan, contribution of St Peter's church, Tecumseh, Michigan, $4 10; by the hands of the Rev Ebenezer Williams, rector of St Philip's ch in the Highlands, NY, a collection in said church, $6 25; from the S school of St Paul's ch, Paterson, N J, to aid in the education of an Indian youth, $5; by the hands of the Rev Dr Croswell, from the offerings of Trinity parish, New Haven, Con, $40; from "North Carolina," $10; by the hands of the Rev Charles Dresser, contribution of St Paul's ch, Springfield, Ill, a missionary station, $15; by the hands of the Rev Wm Douglass, contribution of St Paul's ch, Alton, Ill, a missionary station, $19 25; by the hands of the Rev Wm Watson, rector, contribution of St Peter's ch, Plymouth, Con, $33 30; by the hands of the Rev T J Young, contribution of St Paul's ch, St John's Islands, $92 50; by the hands of D Ravenel, esq, receiving agent, Charleston, S C $452—viz, church offerings of All Saints' parish, Waccamaw, per Rev A Glennie, through Messrs Maggot & Son, $100; offerings of St Michael's ch, Charleston, per Rev P Trapier, $217; annual contribution of a member of said church, per the same, $100; a donation from another member of the same, $20; a New Year's offering of a family of the same, $15. By the hands of the Rev John Martin, part of a New Year's offering of St Paul's ch, King George co, Va, $5; by the same hands, donation of Miss Jane Park, of same ch. $5; collections made in St John's ch, Georgetown, D C, by the hands of the treasurer, $13; by the hands of the Rev J L Clark, rector, from the offerings of St John's ch, Waterbury, Con, $50—viz, 25 for the ch at St Charles, Mo, and 25 for Indiana. By the hands of the Rev John Seilwood, contribution of —— ch, Pittsfield, Ill, a missionary station, $2; by the hands of Mr J De Veaden, collection in —— ch, Niagara Falls, W N Y, Jan 10, 1841, $7; by the hands of the Rev P R Minard, collection in St Paul's ch in the upper part of St Louis, a missionary station $40 81; by the hands of J Parker Doan, esq, receiving agent, St Louis, Mo, collection in Christ ch, St Louis, Mo, Jan 3, 1841, $137 81; by the hands of the Rev Dr Wheaton, contribution of Christ ch, New Orleans, $500; by the hands of the Rev Dr Burham, from a poor aged clergyman, $5; from St James' ch, Derby, Con, by the hands of E Lewis, $16 30; by the hands of the Rev Hilliard Bryant, rector, collection in Christ ch, Westport, Con, $8, and from a benevolent lady of the same ch, $2; from Mrs Clibborn, $3; from Mrs Nicholson, $2, for domestic missions; from the girls of S S class No 5 of St George's, New York, $2; by the hands of the Rt Rev Dr Doane, an Epiphany offering of St Mary's ch, Burlington, N J, in aid of domestic missions, $50; by the hands of the Rev G L Foote, collection in Christ Church, Roxbury, Con, $2 02; by the hands of the Rev M T C Wing, received from Mr H Richards, Theological Seminary, Gambier, O. $5; by the same hands, received from Mr E H Pierce, Gambier, O, one half, $2; by the hands of the Rev A Shiras, a contribution from Wickliffe parish, Berryville, Clarke co, Va, $10; by the hands of Geo Rowland, esq, from the Rev Benj M Miller, rector of St Paul's ch, Norfolk, Va, $50; by the hands of the Rev J D Meade, contribution of —— church, Fayette, Missouri, a missionary station, $10; by the same hands, contribution of —— church, Boonville, Missouri, a missionary station, $7; by the hands of W H Green, esq, treasurer, contribution from the Grace ch Missionary Society, Providence, R I, $3 for Arkansas, and $197 for general purposes of the Domestic Committee—$200; by the hands of the Rev James Chapman, rector, from St Peter's ch, Perth Amboy, for domestic missions, $4; from St Michael's ch, Naugatuck, Con, for domestic missions, $8 50; from St Paul's ch, Wellsboro', Pa, for domestic missions, a diocesan missionary station, $7; remitted by the "Ladies' Circle of Industry" at Bellows Falls, Vt, through J Seymour & Son, for domestic missions, $50; by the hands of the Rev Peter J Shand, rector, contribution for domestic missions from Trinity ch, Columbia, S C, $170; remitted by the Rev E C M'Guire, from the S school of St George's ch, Fredericksburgh, Va, $4 25; from Mrs E M'Crae, $10; from John Gray, esq, Fredericksburg, Va, annual contribution, $100; by the hands of O E Shannon, contribution of the Missionary Society of the Theological Seminary, Alexandria, Va, for domestic missions, $25; by the hands of the Rev N S Harris, rector, from the S school of the Mission Ch of the Evangelists, Philadelphia, to act out Hymn 105, $30; by the hands of the rev Wm White, rector, a donation from a member of Trinity ch, Freeport, Pa, for domestic missions, $4; by the hands of the Rev Dr Wyatt, contribution of St Paul's ch, Baltimore, towards building the ch at Richmond, Indiana, $50; by the hands of the Rev A K Putnam, rector, the contribution of a few young ladies of Trinity ch, Pottsdam, NY, for domestic missions, $11 64; by the hands of Charles Foote, esq, offerings of St John's ch, Bridgeport, Con, $50; and from Sewing Circle of Mrs Malepar's Golden Hill Seminary, $20—both to be equally divided between the two committees—$35; part of a collection in St Bartholomew's ch, New York, $146; by the hands of the Rev Dr Smith, rector, collection in St Peter's ch, New York, $56; by the hands of the Rev Warner Hoyt, contribution of St Stephen's ch, Ridgefield Con, $9 50; by the hands of the Rev Wm S Bartlett, collection in Emmanuel ch, Little Falls, NY, on the first Sunday after Epiphany, for domestic missions, $10; by the hands of the Rev Jos R Walker, through the Rev W H Barnwell, contributions of St Helena ch, Beaufort, SC, for domestic missions, $457 37; by the hands of J P Smith, esq, receiving agent, Louisville, Ky, collection in Christ ch, Louisville, of which $10 are for the ch at New Albany, per Rev T C Pitkin, $61 25. Total receipts, $3066 85.

James Swords, Treasurer.

January 27, 1841.

MISSIONARY AT LARGE.

The Missionary with sincere gratitude acknowledges the receipt of the following donations, &c, for the poor.—From a friend to the poor, $5; by the hands of Mr. Nichols, of the Theological Seminary, 7 pairs of boys' socks; by the hands of Swords, Stanford & Co, from a lady and gentleman of St. Clement's Church, $10; by the same hands, from W, $5; by the same hands, from S S P, $1, by the same hands, from a lady, $3; by the hands of Thomas C Butler, Esq. from an Episcopalian, $50.

Further donations will be thankfully received, if left at the Tract Depository, 28 Ann street; Mr Sparks, office of the Churchman, 111 Nassau street, up stairs; Swords, Stanford & Co, 152 Broadway; or at the residence of the subscriber.

B EVANS,
Missionary at Large, No 7 Third Avenue.

Jan 27, 1841.

MISSION CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donation for the poor:

From "a friend" at White Plains, $5.

N. B. Cases of suffering and destitution, occasioned by sickness, have recently increased, and claim the sympathy and assistance of all who are unwearied in well doing.

☞ Any donations for the poor will be thankfully received. They may be left with Swords, Stanford & Co, 152 Broadway; J. A. Sparks, office of the Churchman, 111 Nassau street; at the Depository, 28 Ann street; or at the residence of the missionary.

Lot Jones,
Jan 27, 1841. 192 Allen street.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Gould Hoyt, Esq, donation, $10. Mrs H C De Rham, annual, $2. Mr Peter D Collins do, $2. Miss Louisa Troup, donation, $10, Mrs Wilkes, do, $3. Mrs J J Mumford, do, $3. Fanning C Tucker, Esq, do, $5. Robert B Minturn, Esq, do, $25. Annual Subscribers, $10. From St Thomas' Church, Mamaroneck, Rev William A Curtis, Rector, $6 57, Total $76 57.

Donations and Subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America,

Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

New York, Jan. 27, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From Gould Hoyt, Esq, donation, $10. Mrs H C De Rham, annual, $2. Anthony Barclay, Esq, do, $2. A member of St George's, donation, $5. Miss Louisa Troup, do, $10. F C Tucker, Esq, do, $5. R B Minturn, Esq, do, $25. Annual subscribers, $3. Total, $62.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Bank of America.

Or at the Depository, 28 Ann-street, by
Thomas C. Butler, Agent.

Jan. 27, 1841.

GENERAL THEOLOGICAL SEMINARY.

The treasurer acknowledges the receipt of the following contributions towards defraying the current expenses of the Seminary, viz, on Christmas day, from one of St. John's congregation in the city of New York, as a Christmas offering, $20, and from Rev James Milnor, D D, rector of St George's Church, in the city of New York, a collection made in that church on the 17th inst. $58 05.

The treasurer has also received from the Rev W E Wyatt, D D, a contribution of a benevolent Society in St. Paul's parish, Baltimore, in the diocese of Maryland, to enlarge the endowment of the Bishop Kemp Scholarship, 175 dollars.

Wm. H. Harison, Treasurer.

New York, January 26th, 1841.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Rev I M Forbes, rector of St Luke's church, New York, by the hands of Mr Thos C Butler—for Education branch $100, for Missionary branch $100. From St Thomas' church, New York, Rev Dr Hawks, rector, collection for Missionary fund, $361 34. From Trinity church, Potsdam, St Lawrence co, Rev A K Putnam, rector, collection for Missionary fund, $11 60. From Emmanuel church, Little Falls, Herkimer co, Rev Wm S Bartlett, contribution for Missionary fund $12 50, and from Parochial Missionary Society of same ch for Missionary fund, $10. Total amount of receipts, $595 44.

C. N. S. Rowland, Treasurer,
Jan. 27th, 1841. 55 Water street.

JUBILEE COLLEGE, ILLINOIS.

Since his acknowledgment in November last, the subscriber has received the following contributions, viz:

By the hands of Rev Dr Milnor, from S M H $3, D C P $1, S R B $1, C V R $1, J D T $1, T B Satherwaite $5, Cash $1—$13. By the hands of Mr Stanford, from Miss Sarah Sheafe, $50. By the hands of Rev Mr Peck, from E H Van Winkle $3, cash $1 62—$4 62. From a member of the ch of the Ascension $1, J Holmes $5, A Norrie $50, Rev J T Sabine from friends in Zion ch, Manchester, Vt, $3, S school teachers of Mission ch of Epiphany $3, Rev P I Shand, Trinity ch, Columbia, S C, in redemption of his pledge, $30. Total, $160 62.

Jan 27, 1841. James F. De Peyster.

UNION DEPOSITORY,

28 Ann-street.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending Jan. 28, from the following individuals, viz.

Rev H Burroughs, Camden, N J; R S H George, Phil, 3 letters; D Day, P M at Olean, with remit; L P Phelps, Albany, with remit; Rev John Reed, D D, Poughkeepsie; Rev L A Barrows, Norwich; G Rockwell, Troy; Charles Stimpson, Boston, with remit; Rev Benjamin Hutchins, Phil; H H Quintard, Sharon, Con, with remit; P M at Farmington, Mo; W G Broadfoot, Fayetteville, N C, with remit; James B Dorr, Boston; Edward Wiley, Savannah, Ga; S Babcock, New Haven; Rev C F Mc Rae, Newbern, N C, with remit; T L Plowman, Phil; J B Walton, P M, Honesdale; Rev Henry Gregory, Syracuse; J L Russell, P M at Canton, with remit; Rev G E Hare, Princeton, N J; Rev P T Babbitt, Hudson; Rev Benjamin Hutchins, Phil, with remit; P M at Hitchcockville, Con; Rev Henry Waterman, Woonsocket, R I; Thomas Winter, P M at Petersville, Md; P M at Brockport, with remit; R S H George, Phil.

Packages have been forwarded from the Depository during the fortnight ending Jan 28, as follows:

To Z Clark, Troy, care of Mr W Averill, one package sent to City Hotel; A E Miller, Charleston, S C, per ship Sutton; E Wiley, Savannah, Ga, per brig Savannah; John Allmand, Norfolk, Va, per sch Ann D; Joseph Gill, Richmond, Va, per sch Joseph Lybrand; Rev B Hutchins, Phil, per Union Line; R S H George, Phil, per Union Line; James B Dorr, Boston, per Harnden's Express; the Rt Rev W R Whittingham, D D, Baltimore, one box, per sch James Fisher; Rev Benjamin Hutchins, Phil, per Union Line; Edward Wiley, Savannah, Ga, per brig Madison; R S H George, Phil, per Union Line; George L Foot, care of Rev E Huntington, New Milford, by steamboat Nimrod, 1 paper parcel.

A BEAUTIFUL VOLUME OF DEVOTIONAL POETRY.

Just published, elegantly printed on fine paper.

THOUGHTS IN PAST YEARS—by the author of The Cathedral, 1 vol. 12mo.

D. APPLETON & CO.
Jan. 30—4t Publishers, 200 Broadway.

HARE'S SERMONS TO A COUNTRY CONGREGATION.

RECENTLY published in one handsome royal 8vo volume.

Sermons to a Country Congregation, by Augustus Wm. Hare, A. M., late Fellow of New College, and rector of Alton Barnes.

"Any one who can be pleased by delicacy of thought, expressed in the most simple language—any one who can feel the charm of finding practical duties elucidated and enforced by apt and varied illustrations—will be delighted with this volume, which presents us with the workings of a pious and highly gifted mind."—(British Magazine.)

"They are in truth, as it appears to us, compositions of very rare merit."—(Quarterly Review.)

D. APPLETON & CO,
Jan. 30 Publishers, 200 Broadway.

BRITISH CRITIC FOR 1841.

WILEY & PUTNAM have made arrangements by which they can supply The British Critic and Theological Review, published in London quarterly at the very low price of $4 50 per year, provided a certain number of subscribers can be obtained, (say 100.)

It is hoped that those who desire to see this valuable work circulate in our country, will use their influence in obtaining the requisite number of subscribers.

Orders to be addressed as above, Paternoster Row, London; or Broadway, New York. Jan. 30—3t

NORDHEIMER'S HEBREW GRAMMAR,
Volume Second.

WILEY & PUTNAM have now ready for sale to the trade and public, the Second Volume of Dr. Nordheimer's Hebrew Grammar, containing the Syntax.

This work is now complete, and may be had in sets, or the 2d vol. will be supplied to such as have had the 1st. Jan. 30—3t

PALMER'S HISTORY.—*Price 75 cts.*

A Compendious Ecclesiastical History, from the earliest period to the present time. By the Rev. Wm. Palmer, M. A.; with a preface and notes, by an American editor. Just published by

SWORDS, STANFORD & CO.

Jan. 16.

PRAYER BOOKS.

PRAYER Books, Weller Tracts and Sermon Books, for sale at this office. Dec. 12.

A GENTLEMAN pursuing Theological Studies in the Episcopal Church, is desirous of employing an hour or two a day in teaching, either in a Private Family, or Female Seminary. For further particulars, apply at the Office of the Churchman.

Jan. 23—2t$

WILL BE PUBLISHED THIS DAY.

A FUNERAL DISCOURSE, delivered on occasion of the death of the late Dr. L. P. Bayard, by the Rt. Rev. Bishop Onderdonk, at the request of the Vestry of St. Clement's Church, and now published for the benefit of the family of the deceased.

For sale at this Office, and at the Sunday School Union, 28 Ann-Street; and at most of the Bookstores. Price 25 cents. Jan. 23.

THE Second Term of Rev. Dr. Wainwright's private course of Lectures and Re gs in History Philosophy, and Sacred and English Literature, will commence on Monday, February 1st. No. 10 Hubert Street, St. John's Park.

Jan. 23—2t

A PEW FOR SALE IN ST. JOHN'S CHAPEL.

PEW No. 9, eligibly situated in St. John's Chapel, for sale. Inquire at this office. Jan. 23—4t.

SACRED MELODIES.

WILEY & PUTNAM, 161 BROADWAY,

HAVE JUST PUBLISHED

SACRED MELODIES, or Hymns for Youth; with appropriate selections from Scripture, in one vol. 12mo.

We cheerfully recommend this little work as an acceptable gift from Christian parents to their children. With no pretensions to literary excellence, it yet contains many beautiful hymns, rich with the pure spirit of Christianity, and simply and sweetly expressed—In view of the fact, that in the various and beautiful selections of devotional poetry which adorn our literature, there are but few hymns adapted to the comprehension of children, the author has written this little work with the design of supplying a volume suitable for youth. The hymns are intended (with the selected texts of Scripture) for Sabbath lessons, and, according to the preface, "may be used by all parents and teachers who wish to bring up children in the nurture and admonition of the Lord." The highest praise, we think, that can be accorded to the effort is, that it is well adapted to promote its benevolent and sacred object.

Church Record, Jan. 2d, 1841.

Messrs. Wiley & Putnam have just published a small volume called "Sacred Melodies," of which we cannot too highly speak. The plan is, on one page to draw together texts from holy writ, bearing on the same point in human circumstances or conditions,—and on the next in juxtaposition, to give a brief piece of poetry, in which those texts are digested. It is exceedingly well adapted to young persons, the versification being generally smooth and in good taste, and calculated to leave a salutary impression on the youthful mind—nevertheless, it will be found valuable to persons of all ages and conditions.

Albion, Jan. 9th, 1841.

This book has a most excellent design, that of engaging the minds and hearts of the young with religious truth. Its plan is novel and beautiful—the arranging of striking and apposite passages of Scripture by the side of poems, upon subjects which these passages suggested. The poems are of an unexceptionable character, many of them of touching interest, and some imbued with true poetic fire. It must prove a valuable assistant to parents in discharging the great and responsible work which is entrusted to them.—We shall have hope of our country and race, if works of such a kind are allowed to form the principles and tastes of the young.

New York Evangelist, Jan. 9th 1841.

The themes of these Melodies are judiciously selected; the verse is easy and natural; the sentiments pious, humble and fervent. The book is calculated to cherish religious sensibilities in the minds of the young; and we hope the amiable author, who seems familiar with sorrow, will be gladdened by the reception with which it meets. It is evidently the well meant tribute of a devout lover of the Holy Scriptures, and is worthy o be received in the spirit in which it is offered

The Churchman, Dec. 26th, 1840.

Jan 23—3t

CHILLINGWORTH'S WORKS.

THE new edition of Chillingworth, lately published in Philadelphia by the Rev. R. Davis, may be had of the subscribers. Price $3 in cloth, and full bound, $3 50.

Also, a few copies of Eusebius' Ecclesiastical History, with the History of the Council of Nice annexed, price $2 50.

SWORDS, STANFORD & CO.

Jan 9.

WM. PEASE,
ORGANIST, FROM LONDON,
PROFESSOR OF MUSIC,
AND TEACHER OF THE
PIANO-FORTE, ORGAN, & SINGING.

References—
Rev. Dr. Matthews; Rev. John M. Macauley; J. D. Keese, Esq.; James B. Wilson, Esq.; H. H. Reynolds, Esq., and Messrs. B. Morange & Co.

Jan. 16—tf

STAMMERING CURED,
And Instruction given in Elocution.

DR. COMSTOCK'S Vocal Gymnasium and Lyceum for Elocution, (Philadelphia,) is open from the first of September till the last of June—July and August being vacation months. All desirous of instruction, either for the cure of Stammering, Lisping, &c., or for improvement in Elocution, may learn the conditions of ANDREW COMSTOCK, M. D, No. 100 Mulberry (Arch) st. Philadelphia.

Dr. Comstock's Remarks on Stammering, certificates of Cures, and the numerous recommendations which he has obtained of his System of Vocal Gymnastics, are appended to his Circular, which shall be sent to any one who may wish to learn more upon the subject of his Institution. Satisfactory references will be given in the principal cities throughout the Union.

Jan 9—4m$

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washton Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.

December 5—tf.

CHURCH AND PARLOR ORGANS.

GEORGE JARDINE, Organ Builder, Anthony-street, corner of Broadway, New York, manufactures at reasonable charges, all kinds and sizes of Church and Parlor Organs. Also, Church Organs with Barrel and the regular Finger-key'd Movements combined, of inestimable utility in country churches, where Organists cannot always be procured. These instruments are in very general use in the country churches throughout England.

For superiority of construction and tone, he refers to the following testimonials:

The Gold Medal of the American Institute for the best Organ, 1838.
The Gold Medal of the American Institute for the best Organ, 1839.
The Silver Medal of the Mechanics' Institute for the best Organ, 1839.

Sept. 29, 1840. eow6m

ORGANIST.—WM. PEASE, late Organist of Rev. Dr. Matthews' and Macauley's Churches of this City, after an absence of one year from New York, offers his services as Organist: also as teacher of the Piano Forte, Organ, and Singing. Communications will be received at Joseph F. Atwill's, 201 Broadway, or by Frederick C. Unger, 385 Broadway, (late Samuel C. Jollie)

References.

Rev. Dr. Matthews.	Rev. John Macauley.
J. D. Keese, Esq.	James B. Wilson, Esq.
H. H. Reynolds, Esq.	Messrs. B. Morange & Co.

Jan. 16—tf

CHURCH ALMANAC.

THE Tract Society have published a small New Edition, on superior paper, and handsomely bound, for sale at 31¼ and 37½ cents each, with a liberal allowance to the Trade.

Depository, 28 Ann street.

POETRY.

SELECTIONS FROM ANCIENT RELIGIOUS POETRY

For the Churchman.

"THEY ARE ALL GONE."

Henry Vaughan. Died 1695.

They are all gone into a world of light,
And I alone sit lingering here;
Their very memory is fair and bright,
And my sad thoughts doth clear.

It glows and glitters in my cloudy breath,
Like stars upon some gloomy grove;
Or those faint beams in which the hill is drest,
After the sun's remove.

I see them walking in an air of glory,
Whose light doth trample on my days;
My days which are at best but dull and hoary,
Mere glimmerings and decays.

Oh, holy hope and high humility,
High as the heavens above!
These are your walks, and you have showed them me,
To kindle my cold love.

Dear, beauteous Death, the jewel of the just,
Shining nowhere but in the dark,
What mysteries do lie beyond thy dust;
Could man outlook that mark!

He that hath found some fledg'd bird's nest, may know
At first sight if the bird be flown;
But what fair field or grove he sings in now,
That is to him unknown.

And yet as angels, in some brighter dreams,
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted themes,
And into glory peep.

If a star were confined into a tomb,
Her captive flame must needs burn there;
But when the hand that locked her up gave room,
She'd shine through all the sphere.

Oh, Father of eternal life, and all
Created glories under thee,
Resume thy spirit from this world of thrall,
Into true liberty.

Either disperse these mists, which blot and fill
My perspective, still, as they pass;
Or else remove me hence unto that hill,
Where I shall need no glass.

Most beautiful, this! Reader, read it over, I pray thee, twice or thrice, or a dozen of times, and it will not be too much. W. A.

"THE PHILOSOPHER'S DEVOTION."

Henry More. Died 1687.

Sing aloud; his praise rehearse,
Who hath made the universe.
He the boundless heavens hath spread,
All the vital orbs hath knead;
He that on the heaven most high,
Tends his flock with watchful eye;
And this eye hath multiplied
Midst each flock for to reside.
Thus, as round about they stray,
Toucheth each with outstretched ray:
Nimbly they hold on their way,
Shaping out their night and day.
Never slack they, none respires,
Dancing round their central fires.
In due order, as they move,
Echoes sweet he gently drove
Thorough heaven's vast hollowness,
Which unto all corners press—
Music, that the heart of Jove
Moves to joy and sportful love;
Fills the listening sailor's ears,
Riding on the wandering spheres,
Neither speech nor language is,
Where their voice is not transmiss.

God is good, is wise, is strong,
Witness all the creature-throng;
Is confessed by every tongue—
All things—back from whence they sprung,
As the thankful rivers pay
What they borrowed of the sea.

Now myself I do resign;
Take me whole, I am all thine.
Save me, God! from self-desire,
Death's pit, dark hell's raging fire;
Envy, hatred, vengeance, ire:
Let not lust my soul bemire.

Quit from these, thy praise I'll sing,
Loudly sweep the trembling string.
Bear a part, O wisdom's sons!
Freed from vain religions.
Lo! from far I you salute,
Sweetly warbling on my lute.
India, Egypt, Araby,
Asia, Greece, and Tartary,
Carmel-tracts and Lebanon,
With the mountains of the moon,
Whence the muddy Nile doth run;
Or wherever else you won,
Breathing in one vital air;—
One we are, though distant far.

Rise at once—let's sacrifice,
Odors sweet perfume the skies.
See how heavenly lightning fires
Hearts inflamed with high aspires;
All the substance of our souls
Up in clouds of incense rolls!
Leave we nothing to ourselves,
Save a voice—what need we else?
Or a hand to wear and tire
On the thankful lute or lyre.
Sing aloud; his praise rehearse,
Who hath made the universe.

THE STRANGER AND HIS FRIEND.

BY J. MONTGOMERY.

"Ye have done it unto me." Matt. xxv. 40.

A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief,
That I could never answer, Nay;
I had not power to ask his name,
Whither he went or whence he came,
Yet there was something in his eye,
That won my love, I know not why.

Once, when my scanty meal was spread,
He enter'd—not a word he spake;
Just perishing for want of bread,
I gave him all: he bless'd it, brake,
And ate—but gave me part again.
Mine was an angel's portion then,
For while I fed with eager haste,
That crust was manna to my taste.

I spied him where a fountain burst
Clear from the rock; his strength was gone:
The heedless water mock'd his thirst.—
He heard it, saw it hurrying on:
I ran to raise the sufferer up,
Thrice from the stream he drain'd my cup,
Dipt, and return'd it running o'er;
I drank, and never thirsted more.

'Twas night; the floods were out; it blew
A winter hurricane aloof;
I heard his voice abroad, and flew
To bid him welcome to my roof;
I warm'd, I cloth'd, I cheer'd my guest,
Laid him on my own couch to rest;
Then made the hearth my bed, and seem'd
In Eden's garden while I dream'd.

Stript, wounded, beaten, nigh to death,
I found him by the highway side:
I roused his pulse, brought back his breath,
Revived his spirit, and supplied
Wine, oil, refreshment—he was heal'd;
I had myself a wound conceal'd,
But from that hour forgot the smart,
And peace bound up my broken heart.

In prison I saw him next, condemn'd
To meet a traitor's doom at morn;
The tide of lying tongues I stemm'd,
And honor'd him midst shame and scorn:
My friendship's utmost zeal to try,
He ask'd if I for him would die:
The flesh was weak, my blood ran chill,
But the free spirit cried, "I will."

Then in a moment to my view
The stranger darted from disguise;
The tokens in his hands I knew,
My Saviour stood before mine eyes:
He spake, and my poor name he named;
"Of me thou hast not been ashamed;
These deeds shall thy memorial be;
Fear not, thou didst them unto me."

THE FAITH ONCE DELIVERED TO THE SAINTS.

"Earnestly contend for the faith which was once delivered to the saints." There is but one faith. It is that which at the first and once for all was delivered to the saints. It does not change. It must not be changed. It must be taken as it is: no less, no more. And as such, we must "earnestly contend" for it. But contend for what? Which is the one and only faith? How shall we know, of this or that, of all the various systems which are called Christianity, that it is that which was delivered to the saints? Can it be ascertained at all? Can it be ascertained to perfect satisfaction? If not, the Apostle Jude would not exhort us to contend for it. "If the trumpet give an uncertain sound, who shall prepare himself for battle?" In vain, the alarm of fire is given, if we are ignorant whence it comes. Unreasonable—I had almost said—absurd, the precept, "earnestly contend" for that which no man can define. *There is a mode*, then, *by which we may ascertain*, with perfect certainty, *the faith delivered to the saints.* What is the process? The obvious answer to this question will be, Search the Scriptures. But there are previous questions to be asked and answered. And first we ask, What Scriptures? What is the evidence that all the books which we receive, and none besides them, are the word of God? How know we what the Scriptures are? As if God, who caused them to be written for our learning, would leave us doubtful as to their authority. As if he who ordained the tabernacle and the priesthood, in the line of Aaron, to be the guardians of the books of Moses, and the other portions of the elder volume, would neglect his later revelation of himself; and not perpetuate, even in that Holy Church, which is the ground and pillar of the truth, "a witness and a keeper of his Holy Writ." Consider for a moment, how the faith was once delivered to the saints. Which of the Gospels had been written on the day of Pentecost? Not one, for twenty years.[*] And yet, "the multitude of the believers continued steadfastly," from that time, "in the Apostles' doctrine and fellowship," and were "of one mind, and one mouth." Before a Gospel had been written, the faith had been delivered to the saints, not only at Jerusalem, but in Antioch, in Ephesus, in Corinth, in Philippi, and even at Rome. The Apostles were the witnesses of Jesus. "They went out, and preached every where; the Lord working with them, and confirming the word with signs following." Mindful of their mortality, they diligently made provision to perpetuate their trust. Even before the day of Pentecost, the number of the twelve was made complete, by the election of Matthias.[†] The appointment of the deacons, by one of whom Samaria received the truth, followed soon after.[‡] Elders were ordained by the Apostles in every city.[§] Titus was left by Paul in Crete, to speak the things which become sound doctrine, as well as to complete whatever he had left undone.[‖] Timothy has charge not only of the Ephesian Church, but the things which he received from Paul by many witnesses, he is directed to commit to faithful men, who shall be able to teach others also.[¶] Thus, before a word of the new Scriptures had been written, the faith of Christ had been delivered to the saints, and preached throughout the world. In due time, the revelation of God's will was fully made. The Evangelists performed their office. The Apostles wrote their letters to the Churches. The beloved John transcribed his glowing visions of the things which were, and of the things which were to be. The sacred volume is now complete. But how preserve it from imposture? How certify that these are Luke's, or John's, or Paul's own words? How know assuredly that other books, which bear their name, are none of theirs?—As if the divine wisdom which had preserved the elder record through all the changes of the ancient nation, in prosperity and in adversity, in captivity, in oppression, and in war, had of a sudden lost its skill. As if the principle of a perpetual succession in the priesthood, which, in the line of Aaron, never once had failed, would not possess, in its descent from him whom Aaron did but typify, a surer immortality. And so it was. From the first twelve who took commission from the day of the ascension, on the mount of Galilee, to whom the promise of the Lord himself was then assured, "Lo, I am with you always, even unto the end of the world," the endless line has still run on, the witnesses and keepers of the faith: so that "their sound is gone into all lands, and their words unto the ends of the world." "The Bishops of Christ's Church," as one has well expressed it, "have formed, as it were, a series of light bearers, who have delivered down the sacred torch from hand to hand, generation after generation." Together with the sacred records, there has come down, in Christ's own Church, a parallel stream of testimony, unbroken, undivided, and unwavering,—the seal set to, not seldom with the blood of her most noble sons—that they, and no other, are the words which "holy men of old, moved by the Holy Ghost," have written for our learning.

But this is not enough. The sacred Scriptures, though the word of God, are still the dialect of man. Though free themselves from any mixture of error, they address themselves to feeble minds and sinful hearts; and have been wrested, in all ages, by "unlearned and unstable souls to their own destruction." Of the innumerable forms of Christian doctrine, which from age to age have been proclaimed as true, by the unnumbered sects which have assumed the name of Christ, however differing from, however opposite to, each other, not one that does not build its claims upon the Sacred Word. And when some wilder than all others ever and anon appears, which, by extravagance and violence, "outherods Herod," rest assured, it takes, by eminence, the name of "*Bible* Christians." A previous question, therefore, still arises—when the record of the faith is sealed and certified, as were Isaiah's prophesies to Queen Candace's pious treasurer—"Understandest thou what thou readest?" Happy they, who, in the simple meekness of dear children, have grace to say with him, "How can I, unless some man should guide me?" Happiest they, to whom, thus seeking the true knowledge which is unto everlasting life, the Church is present, as the deacon Philip was to him, opening her mouth, and beginning at the same Scripture, and preaching unto him Jesus: carefully teaching him, in words adapted to his case, till he receive and own the precious truth; and then, on the belief of his deep heart that "Jesus is the Son of God," admitting him, in holy baptism, to that vital union with him, here on earth, in which alone the grace is promised, which, in making all things new, fits and prepares him for that heaven, which was the purchase of the Cross. Yes, my beloved brethren, deny it, or avoid it, or shrink from it, as we may, man needs a guide, even with the Holy Scriptures in his hands, to lead him in the way in which he ought to go. And He who knows of what we all are made, and knows what we all need, in wisdom and in mercy has supplied it. When Paul commended the Bereans, because "they searched the Scriptures," it was not on the ground that in their search alone, they found, or could maintain the truth. They heard his preaching, and that of his companion Silas, and "received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so." So now, "it is our birthright," as one has well expressed it, "to *inherit* the faith." We need not, each for himself, pass through the toilsome avenues of proof and evidence. The demonstration is wrought out for us by apostolic hands. We have their mind, who had the mind of Christ. The Church has been preserved to us, the keeper and the witness of the truth. "It is her office to anticipate all reasonings, by holding forth the well approved results. And for this very cause it pleased God in the beginning, to store up in her, the whole treasure of the Gospel: her sacred books were as a steadfast memory, ever correcting her conceptions of heavenly things; her living ministry, a thousand tongues; her rule of faith, an universal instinct; her councils, acts of deliberation; her decrees, utterances of judgment. She was and is a living, responsible being; witnesssing, defining old truths, condemning false novelties. Her charge is to sustain, from age to age, the whole body of revealed wisdom; to imbue each successive generation of her children, with the conclusions of the faith, openly tendering also the proofs of Holy Scripture; and thus, going before us from our childhood, being ever herself of one ripe age, teaching us what things are necessary, probable or doubtful, both what we must and what we may believe; ever leading on those that will follow from conclusions to proofs, to inner ranges and to higher paths of wisdom."

Let no man say, this is to underrate the Scriptures. The Church exists, but as the preacher of the Gospel. Let no man say, this is to underrate the use of reason. The Church appeals to human reason; and enables, and disposes, and requires, her children all to "search the Scriptures," whether the record of her Creeds, her Liturgies, her Articles, "be so." It is rather, let me say, to dignify and to exalt the Scriptures; even as he from whom they came, exalts and dignifies them: by the appointment of Apostles as their heralds; the maintenance of the Church throughout all ages, as the ark in which they ride triumphant on the seas of time; the presence and divine assistance of the Spirit, "alway, even unto the end of the world." It is rather, let me say, to dignify and to exalt our reason; even as he from whom it came, exalts and dignifies it; sending his Son in human flesh, to be to it the word of life; and when He had done His work, to send Apostles out, even as the Father had sent him, to be to it in every age, its helpers, and its guides; forming the accents of its lisping infancy; strengthening the purpose of its wayward youth; ripening the vigor of its perfect manhood; smoothing the path of its declining years; and leading it through death to life and immortality. "We often persuade ourselves," says one, whose words of sober wisdom I have used before, "that when Holy Scripture is once proved to be such, all questions are quickly ended by a final appeal to the word of God: whereas in truth the final appeal is the beginning of the controversy. For all parties lay equal claim to its favorable verdict; and men hear its voice as variously as they will. The very point at issue is the meaning of the voice. Their differences prove this at least, that Scripture is not the clear expositor of its own meaning. And if not clear, then to what can we appeal, but to that same witness which attests to us the very books to which we make appeal?"

Brethren, it must be so. No law interprets its own meaning. If it did, where were the use of counsellors of law? If all men read the laws alike, there were an end of controversy. Take, for example, the federal constitution. What differences of judgment, what doubtful disputations, what opposite constructions? Not as to the very words of the great charter. In that respect, there is no disagreement. But, as to the meaning of its words. And how is this decided? Does each man's private judgment make the rule for him? Do you refer to grammars and to dictionaries, to see what sense the words, by possibility, may bear? No. You consult the lives, and acts, and writings of its framers. You call up their contemporaries. You scrutinize their age, its form and pressure, its manners and its men. You turn to the writings of Alexander Hamilton and of James Madison. You sit down, rejoicing in the privilege, at the venerable feet of John Marshall. In all this, do you degrade the constitution? In all this, do you debase the gift of reason? No. You exalt the one by your filial reverence for its authentic voice; and you ennoble the other by the service in which it is enlisted, the communion of high thoughts and noblest aspirations in which it is engaged, the glorious ends to which its faculties are lent.

Precisely so—I speak it with profoundest reverence, but even Paul spoke "as a man"—precisely so with Holy Scripture. Man's wilfulness perverts God's word. The texts which we read as declaring the underived divinity of Jesus Christ, the Arians, fifteen hundred years ago, received as perfectly consistent with its unqualified denial. Even as Peter had foretold it, so it was—"false teachers" privily brought in damnable heresies, "denying the Lord that bought them." The fearful heresy spread like a fire upon the prairies. What should be done? How should it be arrested? To what appeal should the decision of the truth be brought? Not to the Holy Scriptures. That was the very ground of controversy. But to the meaning of the Holy Scriptures; or, as the Apostle Jude expressed it, to "the faith once delivered to the saints."

To the faith as delivered to the saints, then, the appeal was made. At Nicæa, in Bithynia, a council was convoked. Now for the first time it was possible: for now first a Christian sat on the imperial throne. Thus does God order all things for his Church in mercy and in truth. On the nineteenth day of June, in the year of our Lord 325, the convocation is assembled. More than three hundred bishops come together. The Catholic Church is represented. Rome, so far from claiming then supreme authority, is represented in it by two presbyters. Hosius, the aged bishop of Corduba, is its president. The emperor Constantine attends its sittings; but, as became him, bows to the assembled majesty of Christendom. "When he had reached the upper end of the hall," says the historian, "he remained standing in the middle, between the highest places, before a small chair, burnished with gold, which was prepared for his accommodation, until he was requested to be seated, by the bishops, who then resumed their places." The method of proceeding in the decision of the great question which had caused their session, appears to have been as follows: "Each bishop was required to rehearse the faith which he and his Church professed, and into which they were baptized." Thus, the "faith once delivered to the saints," was diligently inquired of. And when, in all their statements, with scarcely an exception, no trace was found of the peculiar views of Arius, the burden of proof was thrown upon him, and he was required to make his doctrine good by testimonies from the Holy Scriptures. Scripture itself sustaining the faith of Scripture, as the Church from its first founders had received, and still maintained it; he and his theory were both condemned by the clear voice of the one holy Catholic and Apostolic Church: and that most noble Creed, venerable with the hoar of fifteen centuries, in which we have this day joined our voices, was set forth as the authentic exposition of "the faith once delivered to the saints."

The time would fail me, and your patience, did I proceed to show, that thus, in every age, the true reception of the doctrine of the Gospel has been sought and proved, by the concurrent and transmitted testimony of the Church. Suffice it now to say, that so, in England, when the flood of papal error and corruption had laid waste the land, did Cranmer and his martyr fellows take their stand upon that ancient platform, which rests upon the rock Christ Jesus; guiding themselves expressly, as they every where declare, by the consenting voice of antiquity, as declared in the primitive Creeds, and by the four general Councils: and Cranmer leaving to all future ages this solemn protestation:—"I protest and openly confess, that in all my doctrine and preaching whatsoever it be, not only I mean, and judge those things, as the Catholic Church, and the most holy fathers of old, with one accord, have meant and judged, but also, I would gladly use the same words that they used, and not use any other words; but set my hand to all and singular their speeches, phrases, ways, and forms of speech, which they do use, and to keep still their interpretation."

Such was the wise and reverent spirit of the English Reformation. Such was the course pursued by our Reformers. "Intent, not on pleasing the people, not on gaining popularity, not on consulting the spirit of the age, but on establishing and maintaining the truth as it is in Jesus, they compared the ancient Liturgies of the Church of England, in the first instance, with Scripture, discarding at once what was plainly and palpably contrary thereto; such customs, for instance, as praying in an unknown tongue, and seeking the intercession of dead saints: they then compared them with the ancient rituals, renouncing all usages not clearly primitive; and, studying deeply the writings of the Fathers, they imbodied the doctrines which had been universally received in the primitive Church, in that which is the result and glory of their labors, the Book of Common Prayer.

To one and all then, unlearned not less than learned, we say, with admirable Doctor Hook, from whom the last quotation has been cited, "in taking the Prayer Book for your guide to the right understanding of Scripture—the whole Prayer Book, Creeds, Catechism, Articles, Baptismal Office, Office for the Eucharist, Office for the Ordaining of Bishops, Priests, and Deacons—you take for your guide the consentient voice of the universal primitive Church"—in other words, "the faith once delivered to the saints."—*Bp. Doane.*

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[*] The date of the earliest Gospel, in Greek, is fixed by Dr. Burton, at 54; by Mr. Greswell, at 55; by Mr. Horne, at 61.

[†] Acts i. 15—26.

[‡] Acts vi. 1—6.

[‖] Acts iv. 23. Titus i. 5.

[§] Titus ii. i.

[¶] Timothy ii. 2.

RECANTATION OF A UNITARIAN MINISTER.

The following extract from a sermon preached at the Unitarian Chapel, Ipswich, England, by its late minister, in the year 1835, is furnished to the Colonial Churchman by a correspondent:

The atonement is the only scriptural ground of approach to the Holy and Just, as well as Merciful and Benevolent Being, the God and Father of our Lord and Saviour Jesus Christ, who has declared that by that medium he can be just, and the justifier of those who believe in the sacrifice for sin.

You ask, and it is no impertinent curiosity which prompts the question, whence this change in me, who some fourteen years ago published in the "Christian Reformer," a statement of my conversion to Unitarianism, and in subsequent dialogues, embodied the substance of real conversations under fictitious names. Do you ask whence this change? and with the look of positive incredulity, though there is no apparent, as I know there exists no real proof of insincerity, do you say how can these things be, and the man be in sober mind, and under the influence of pure, unsullied motive? I answer you, and with all sincerity, with no reserve, as under the all-seeing eye, against which I dare not sin; I answer you, as I shall at the tribunal of heaven, where you and I must abide and stand the day of *his* coming, whose brightness, even when veiled by humanity, is above the splendor of the sun, and whose eye shall penetrate through all the folds of sophistry and self-imposition to the hidden motives of you and me. I answer you with a deep and thrilling sense of the responsibility that attaches to me, not only on the ground of sincerity, in which I stand "thrice armed and triple proof," but also on the ground of *faithfulness*; I answer you, and I charge you in the presence of Him who is the Judge of quick and dead, that you listen to my answer, and that you despise not its import. I attribute my change of sentiment to the *effectual operation of the Divine Spirit*, producing conviction in me, not in a miraculous way, but in the way in which he usually influences believers; proofs of which millions of Christians have within them, agreeably with the doctrine that is as sound in philosophy as it is clear in the religion of the Gospel, that God is the prime mover in the spiritual, as in the physical world; since Paul may plant, and Apollos water, but God alone giveth the increase.

Next to that Being there have been subordinate agencies at work, such as the writings of Campbell, Tillotson, Magee, Wardlaw, the York, Belfast, and Exeter Controversies, Whitby on the New Testament, and the prayerful study of the sacred writings, which I have read as though an eternal destiny awaited the issue. But the principal instrument in the hands of God, was the Rev. P. E. Butler, Curate of St. Margaret's, my kind friend and companion, when I stood alone, and felt my solitude, and longed for a kindred mind. He clearly demonstrated to me the unsoundness of my mode of argument, which but too frequently, though not invariably, was that of setting up an abstract proposition, which I forsooth imagined must be believed as soon as enunciated, and to which, since it was so incontrovertible, the language of inspiration itself must bend! Never can I sufficiently wonder at my blindness and temerity. Had I no other proof of a most humbling doctrine of Scripture than this, I could speak for myself, and say, "surely, I am altogether vile, surely, I was born in sin, and shapen in iniquity." To give one example: I most impiously contended against the doctrine of eternal punishment, on the ground of opinions which I had formed of the Divine character. How did my friend act in this case? He showed me that this was the application of abstract reasoning, against plain passages of Scripture, and which, if it were admissible, would reduce the authority of Scripture to a shadow, and justify every Deistical position that is taken in reference to clearly-revealed truths. He satisfactorily proved to me that many of my objections to the plain and obvious sense of numerous passages in Scripture, were Deistical in their character and tendency, making however, a distinction never to be lost sight of, that a man may sincerely profess his belief in revelation, and in Jesus Christ, yet unconsciously to himself employ arguments, which pushed to their legitimate lengths, lead directly to Deism.

JUBILEE COLLEGE.

THE preparatory department of this institution will be opened for the reception of students on the first day of January, 1841.

The following extracts from the address made by Bishop Chase at the laying of the corner stone of the chapel and school house, will be explanatory of the character of the institution, and of the course of studies which will be mainly insisted upon:

"Man being immortal, to make him wise for this world is not worth the pains, but to make him wise unto eternal life is worthy of all efforts. This is the great truth which formed the basis of the motives and prompted to the present undertaking, and without which the same would never have been made. The nature of the institution whereof the foundation and corner stone is now to be laid, is theological—its end is the salvation of the souls of men by means of a Christian education. It is to be a school of the prophets—ministers of the Gospel are to be trained here. This is its *primary* object, and without attaining this it fails of its end, which end, therefore, is never to be merged in any other. Persons of all liberal professions in the arts and sciences are also to be taught here, provided they be willing to be taught the religion of the God of Christians—Father, Son and Holy Ghost—the Eloim—the Jehovah."

In furtherance of these views of the founder, constant and unremitted efforts will be used, not merely to develop the intellectual faculties, but also to cultivate the moral and religious affections; all students therefore will receive daily instruction from the Bible, and attend the services at the chapel.

The course of the studies in the arts and sciences will be extensive and thorough; embracing the languages, mathematics, philosophy and belles-lettres.

All students will board with the teacher, and become for the time being members of his family—thus securing a constant and parental supervision.

TERMS.

The Academical year will be divided into two sessions of twenty weeks each. Forty dollars per session will be charged for board and tuition.

Bed, bedding and towels, in all cases must be furnished by the student.

Washing and lights furnished by the institution and charged at reasonable prices.

All books and stationery furnished by the institution; to meet which expense, as well as the contingencies of washing and lights, the sum of $10 will be required in advance.

No student will be received until the current expenses of the session are advanced, viz. $50.

By order of
PHILANDER CHASE, Bishop of Illinois.
Peoria Co., Dec. 7, 1840.

PUBLICATIONS FOR THE HOLIDAYS.

THE General Protestant Episcopal Sunday School Union, has published the following books for Christmas and New Year's Presents, and for Sunday School Libraries.

Agathos, and other Sunday Stories; by Samuel Wilberforce, M. A., Archdeacon of Surrey, with four beautiful illustrations on wood—18mo. 170 pages, fine muslin.

A Week in the New Year, 132 pages 18mo. with four beautiful wood engravings—fine muslin.

The Holy Child of Nazareth.—An Address to the Children of several of the Churches in the City of Philadelphia; by the Rt. Rev. G. W. Doane, D. D., Bishop of New Jersey—36 pages, 18mo. enamelled paper.

Sketches and Stories for Young Children 32mo, four numbers 32 pages each, enamelled paper covers.

Also for sale at the Depository—
Heart's Ease, by Bp. Patrick,
Keble's Christian Year,
The Prayers of the Church,
The Year of the Church,'
Burgess' Version of the Psalms.
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Bishop Brownell's Religion of the Heart and Life, 5 volumes. And other books suitable for presents.

Address all orders for books and all remittances, to
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Rev. Daniel Shepard, A. M., *Principal.*
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Any other information respecting the institution will be given on application to the President or Principal.

AMASA PARKER, President.
Samuel Gordon, Sec'y. April, 1840.

JOHN MORISON, Sexton of St. John's Chapel, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them—

All applications for Interments in their ground must be made to him from 10 A. M. to 3. P. M., at Trinity Church Vestry office, and at other hours at his house, No. 17 Clarkson street, near Hudson street. Jan. 25.

MRS. T. L. BOORAEM informs her friends and the public, that she will give lessons on the Piano and Guitar, and in Singing, at the residence of pupils, in schools, or at the house of her father, the Rev. Dr. Lyell, 77 Anthony-street, where applications may be made for her services. Sept. 5.

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Address S. S. N. through the city Post Office.
New York, Dec. 12, 1840—tf

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TROY EPISCOPAL INSTITUTE.

THE next, or Fall Term of this Institution will commence on Monday, November 2. Applications for admission may be made to either of the Prudential Committee, J. D. Dickinson, Stephen Ross, George Gould, Esqs., Troy; to the Principal, the Rev. W. F. Walker, at the Institute; or to J. W. Mitchell, Esq., 23 Nassau street, New York.

Troy, Oct 1, 1840—tf

THEOLOGY FOR THE PEOPLE.

Just published and for sale by D. Brunner, *No. 1, N. Charles street, Baltimore, at the Protestant Episcopal Book Depository,*

A PLAIN and Practical System of Divinity for the People, in a series of Sermons founded upon the Church Catechism; by J. P. K. Henshaw, D. D., Rector of St. Peter's Church, Baltimore.

P. S. The Banner of the Cross, Episcopal Recorder, Philadelphia; and, Southern Churchman, Richmond; will please insert the above to the amount of one dollar, and charge to the publisher.

Oct. 3—tf

R. S. H. GEORGE.

THEOLOGICAL and Sunday School Bookseller, No. 26 South Fifth street, *Philadelphia*,—Agent for The Churchman and Protestant Episcopal Sunday School Union

March 28. tf

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New York, May 1, 1840.

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